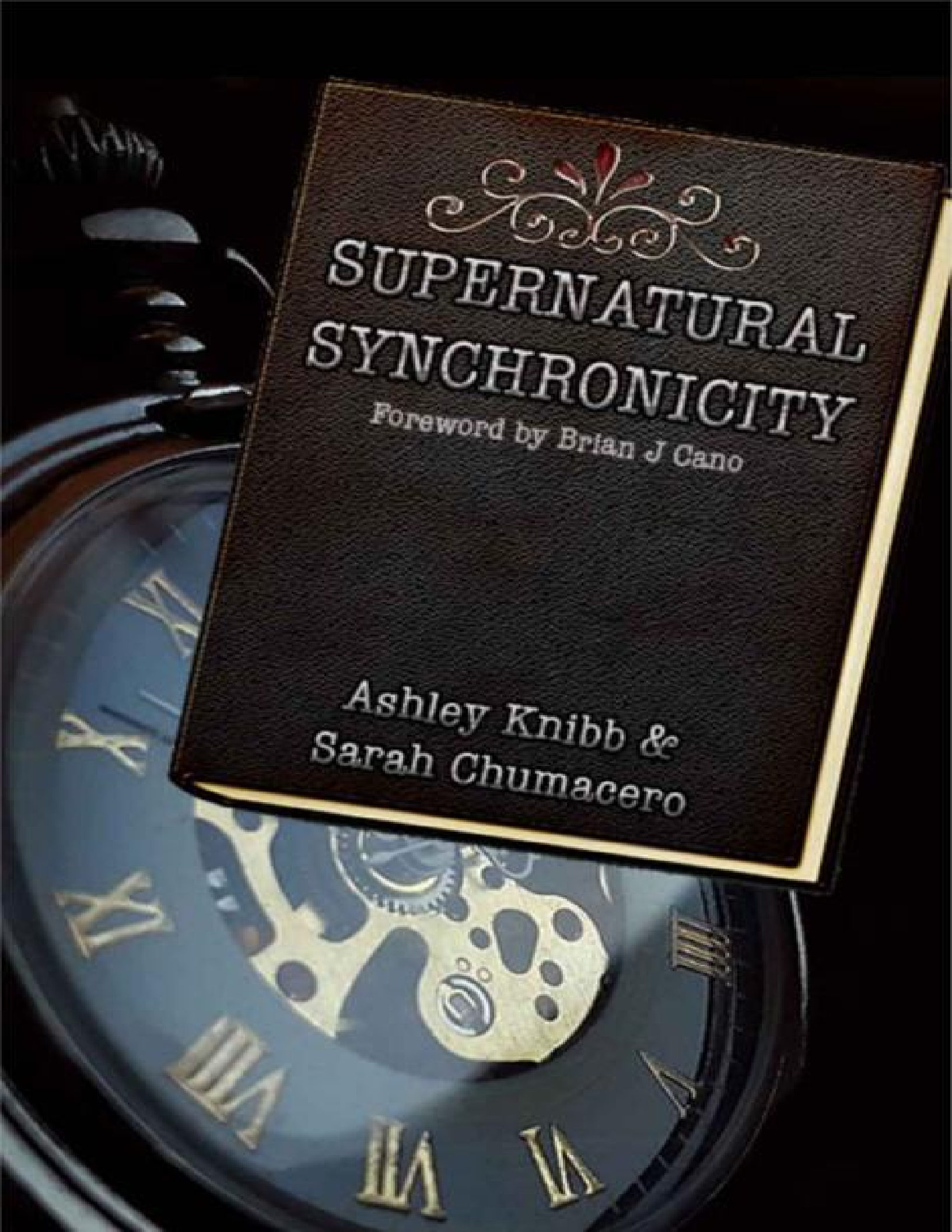
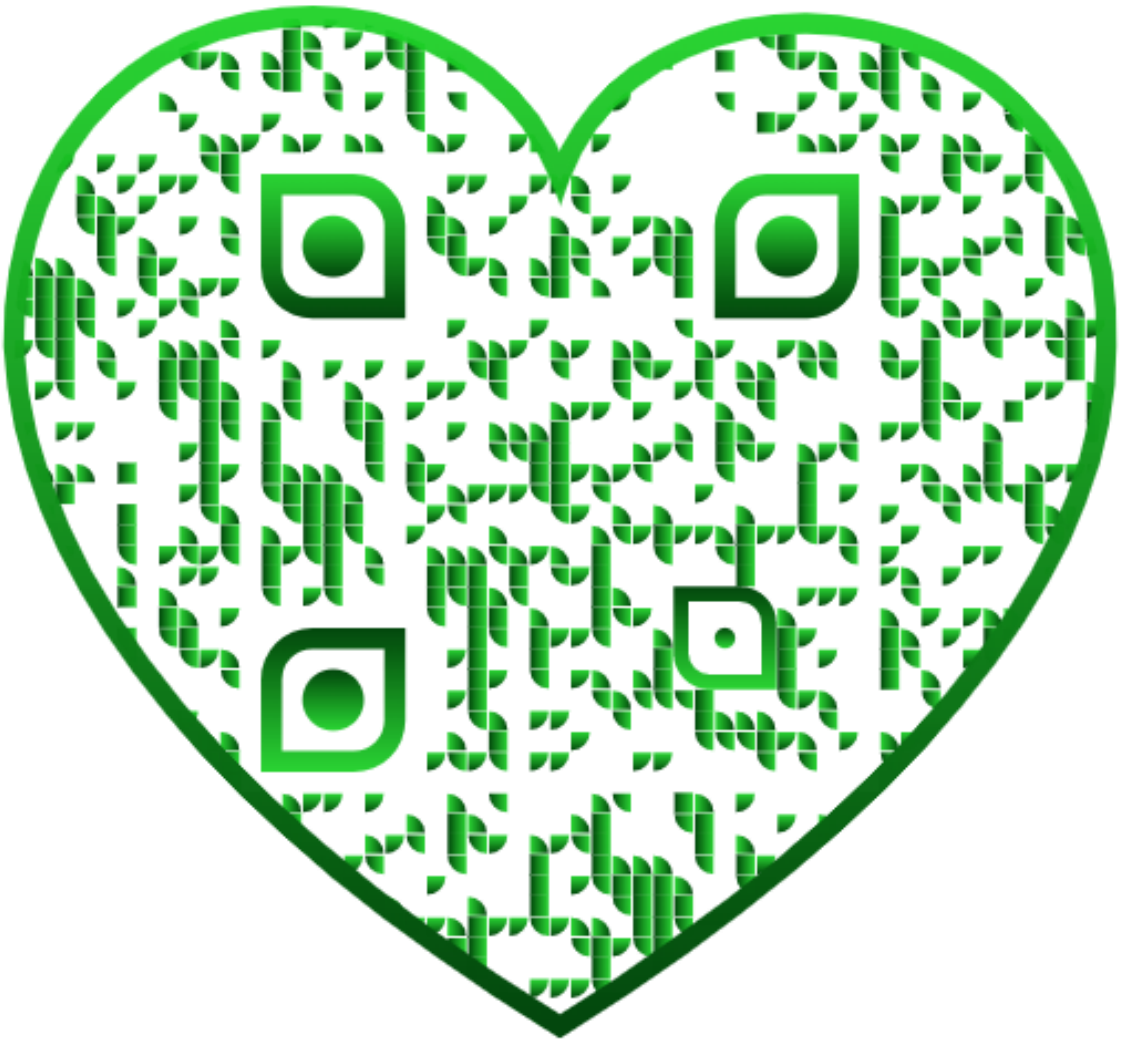

SUPERNATURAL
SYNCHRONICITY
Foreword by Brian J Cano
Ashley Knibb &
Sarah Chumacero



Supernatural Synchronicity

by

Sarah Chumacero & Ashley Knibb

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Introduction by Ashley

Following more than a year of paranormal discussion with paranormal blogger Sarah Chumacero and countless comments regarding our working together, towards the end of 2018 we both formulated a plan to make it a reality.

As paranormal bloggers, some might see us in competition, but if we could join forces and discuss aspects of the paranormal – others could too. The idea was to deliver a paranormal blog series on our websites the primary goal to collaborate in discussions on the paranormal. This was something both of us wanted to promote in a more positive light, rather than some of the negative discussions often found on social media.

As 2019 began we started the Supernatural Synchronicity series on our paranormal blog sites. I have to admit I really wasn't prepared for the direction that the posts would take throughout the series. The idea was we would write a blog based on the previous persons post or a part of that post. This in turn would create an ongoing discussion bouncing from one blog to the other.

Starting from our first week we did this on alternating weeks answering each other's posts and then making points of our own. This sparked a discussion that touched on philosophy, psychology, physiology and the environment; with their relation to probable paranormal activity. We discussed concepts familiar to ghost hunters, but also literature and theory familiar to academics. We wanted to help bring these two very separate parts of the paranormal field a little closer together.

What follows are some of the blog posts that were posted on our websites now all in one place and making it much easier to follow. However, Sarah and I thought it best to begin with a little insight into our own understanding of the paranormal. So the first couple of chapters are looking at how I theorise the paranormal may work, and then as to what Sarah believes could cause paranormal phenomena.

As with much of the Supernatural Synchronicity work, it's an open discussion. These are our ideas that we have come to regard as possibilities following the large number of books we've read, investigations we have been on, people we have spoken to and lectures attended. Equally as with much in the paranormal – as you read more, experience more and try different things; your point of view continuously evolves.

This was our position as and when we wrote Supernatural Synchronicity – as time progresses and we gain other knowledge on the subject I am sure this viewpoint will evolve further. A believer may become a skeptic, as much as a skeptic may become a believer – or perhaps like me you often find yourself between them both.

I would just like to thank Sarah for working with me on this project as it's been an absolute pleasure. It was great to have our paranormal discussions brought together in one place. I hope you enjoy reading them as much as we enjoyed writing them. I hope that they spark your imagination and provoke you to think differently regarding the paranormal. I certainly found that working with Sarah in this way inspired me to look at some aspects of the field in a completely different way.

The paranormal field is vast and in my opinion every day becomes a day of enlightenment. I am constantly learning from the books I read, the lectures I attend, the people I meet and I talk to regarding the paranormal.

Great advancements have been made by great pioneering men and women of the field over the last one hundred plus years. Whilst TV shows have thrust the interest of the paranormal into the lives of many and elevated its popularity and acceptance. We shouldn't forget or disregard the wealth of academic research and literature available on the subject the world over. The paranormal is a field of questions - in which case we should continue to question everything in order to find that understanding. This means formulating ideas and discussing them, something Sarah and I both had in mind when creating Supernatural Synchronicity.

The paranormal field or psychical research is well over a hundred years old, some may argue in differing forms it has been around for hundreds of years. However still in its infancy, the only way to truly drive this fascinating subject forward is to collaborate and discuss it more.

Certainly, something worth exploring…

Chapter 1

How the Paranormal Works – Perhaps! By Ashley

Often when we discuss theories of the paranormal, we find ourselves facing many that are simply ideas that have become popular. Many fail to realise that in order for a theory to be a theory there is a little more to it. There needs to be much more regarding supportive data and certainly the research. These concepts often escape the average ghost hunter and as a result we are presented with many ideas that loosely supported reach mainstream and become accepted as facts. So much so that our average ghost hunter will present them as explanations which should cover the occurrence of phenomena. I am honest enough to admit, back in the day when I knew considerably less regarding ghost hunting, I too have made such assumptions. In fact, looking back I often find myself laughing at how I've quickly assessed and written off activity due to some theory or another. You see it works in both directions, we shouldn't be quickly and simply providing explanations of paranormal activity that are for or against. We should be working towards fully assessing all phenomena to understand its validity.

Personally, it was having the opportunity to try and solve the unexplained phenomena of a supposedly haunted location that brought me to the paranormal field. Getting to the bottom of many mysteries like a Sherlock Holmes super-fan is something I have always enjoyed. Which is probably why my own approach soon evolved beyond this to looking into why the phenomena may occur in the first place. Therefore, understanding the source and mechanics have become important to my own research.

Over the last couple of years, I have written about various possible explanations when it comes to the source and mechanics of paranormal phenomena. These continuously evolving pieces show the different ideas of others and myself over the years; all of which are due to the huge amount I've learnt. Reading many books, attending The Society for Psychical Research (SPR) lectures and Study Days have all dramatically changed my own perspective on concepts to do with the paranormal.

These sources don't simply add to your knowledge of the subject, they expand your horizons greatly. This in turn widens your understanding, that further reading is required than simply about ghosts and spirits. When you

throw these additional concepts into the mix it can greatly confuse any kind of theory we might have on the matter.

However, that said I have a few ideas that might help, so I will attempt to explain them the best I can.

The first thing worth mentioning is that we are the apparent common denominator in all variations of paranormal phenomena. This may seem like a relatively bold statement, but in my experience it is always the case. No matter what occurs, for us to be aware that it has occurred at all, we must experience it in some form. Sometimes this can be hard to comprehend as our relationship between an event itself and the space-time is often challenged. This can mean that our knowledge or experience of an event can sometimes be prior to an event taking place or sometimes afterwards; better known as precognition or retrocognition. This concept of being able to experience phenomena at a different time from when it occurred is generally a tough one to embrace. Obviously, we can easily accept an event that occurs when we are present and then even be accepting of the fact our presence could be influencing the phenomena. However, when something occurs and we are not present, but technology may capture it, our perception of the event is greatly changed. We begin to believe that our lack of timely physical presence places the phenomena in the realms of supporting theories of survival. This is simply the perception we have learnt to accept throughout our lives.

So, we begin to establish a possibility where the phenomena seems to exist only once justified by us as that common denominator. This was indeed a concept established by many psychical researchers over the years. Many of which were primary members of the SPR; Gurney, Myers and Tyrrell to name a few. In fact, from reading more recent work, Sheldrake I would say his writing on ‘the sense of being stared at’ and morphic fields leans towards similar understandings. Which raises some very specific lines of questioning regarding why we still choose to define phenomena’s cause and source as being related to survival? Simply put; the beliefs of the many outweigh the understanding and research of the few. And yes, that was based on a Star Trek quote!

In fact, this concept of belief over empirical fact or solid research has been something that has often troubled me and impacted my own ‘journey’. Often in order to maintain the status quo and to remain respectful of those belief systems that drive others, I have had to step cautiously through a

minefield of varied understanding behind paranormal phenomena. A position that often means you must agree to disagree quite a bit of the time.

However, this in-depth interaction with individuals that believe the activity is attributed to multiple forms of supernatural entities, has shown me another aspect of this phenomena, which appears to be an essential construct of the probable equation. The essential requirement for 'attention' and 'intention.' These equally link directly into a person's belief system too. The interesting thing here though is that both these aspects although important, can tie into varying understandings and beliefs. For example, Mediums that have very successful communication with spirit may base their success on their own ability to connect with other spirits related to the living. They believe that the information, confirmed by the individual they read for, is transferred to them from spirits. Whilst I can't discount their claims, in my opinion, it's more likely this information is telepathically transferred. It is their belief in their process, their 'intention' and indeed 'attention' that drives this connection enabling a remarkable transference of information. Of course, there could equally be additional skills used to obtain the information.

This apparent transference of information is also equally present when we discuss apparitions. It was Tyrrell that presented this elegantly in his book 'Apparitions,' where he discussed his concept of the 'Apparitional Drama.' This covered Crisis Apparitions, said to appear to a loved one between twelve hours prior and twelve hours after someone's death or traumatic emotional life event. Crisis Apparitions are recognised by those who they appear to, often establishing a chain of events that allow the discovery of the emotional event, such as the death of a friend. This is heavily documented in Myers and Gurney's work; 'Phantasms of the Living' and 'Human Personality and its Survival of Bodily Death.' Tyrrell draws on examples within 'Phantasms' and the Journal of the Society for Psychical Research (JSPR) to discuss Crisis Apparitions and support his own theory.

Again though, Tyrrell's work presents the concept of telepathic interaction to be a more reasonable explanation for why we may see apparitions. An approach that Tyrrell expounds as processes in our minds, show the transference of pieces of key information, which present relative space and time details and in turn could fool us into believing we are seeing

a spirit in the room for example. Something he bases around sense-data being the information from our physical senses; such as our sight, smell, touch, hearing and taste. Information that can be transferred telepathically and once received may incorporate with that from our own physical environment, creating Tyrrell's 'drama' within our space.

Let's pause and think about that idea for a moment shall we. During certain circumstances, like death, our unconscious minds may be able to connect and transfer information telepathically. This could be equally discussed as a resonance of two minds during traumatic events. Perhaps at that moment of trauma our minds begin to focus on specific individuals and thus we establish attention and shortly after the intention to communicate. This presents information to the percipients mind as a form to be interpreted as sense-data, which is why the agents (senders) apparition is then often seen local to the percipient.

However, that only seems to explain crisis apparitions, but actually Tyrrell's theory is more transferrable. He equally discussed apparitions of the agent presented to the percipient intentionally as a part of an experiment. A concept that appears to have been tested many times over the years. Once again we are brought back to the concepts of attention and intention driving the event. In these circumstances the agent may focus on presenting themselves as an apparition at the location of the percipient. They have an intention and utilise their attention to establish themselves as an apparition for the percipient to witness. Often there are specific timescales involved. Hence, we begin to introduce experimental conditions or more specifically a 'process.'

Oddly the concept of a specific process around these events is not a new one. If we look at various cultures and belief systems, we see various ritual approaches that define the method in which to connect to the spirit and obtain insightful information. Culture dependant this could be in order to connect with your own spirit to gain advice, to connect to a more holy spirit for guidance or perhaps a loved one to discuss the afterlife. Of course, religion in its various forms has differing viewpoints on this concept.

However, it is without doubt that process is an important part of our equation and something that psychical research has embraced over the past one hundred plus years. In fact, it has perhaps delivered results in both spiritual and scientific approaches.

Of course, we do experience many spontaneous cases where it could be argued that there is no intention or attention for telepathic transference to occur. Certainly, no process being followed either, which may of course suggest that these factors may not be essential to the equation. However, I will address these later to show why often these things may be present when we are completely unaware that they are so.

In the 1990's members of the SPR joined a small group of mediums and trance mediums that were conducting regular circle sittings, but the phenomena they started to experience became beyond belief. This would become known as the Scole Experiment. This is an example of these aspects we have already discussed; intention, attention and process. The group of experimental physical mediums had a very specific process they followed to establish their sittings and connect with what they called 'the spirit team.' Their process clearly defines their intentions and leads them to focus their attention. As well as being connected to the Scole Groups spiritual beliefs it follows a format that establishes that of an experiment; rather than a spiritual circle. What I found equally interesting, from reading about their experiments, was that they established rules as they went along. Some of which were driven by the Spirit Team. Equally though the Spirit Team would drive experiments for the group to try. In fact, when the SPR members joined the Group to observe the phenomena, the Spirit Team interacted with them too.

Of course, in any such experiment like Scole that produces unbelievable results, the question of fraud often comes into the frame. This should be an accepted normality in order to ensure we are fully analysing any phenomena.

Regarding the Scole Experiment, although it ticks a lot of boxes, we are soon presented with a problem. If this is following the established idea of telepathic interaction and not survival, then what was the source for some of the information? Taking into consideration that there was information transferred and established as possibly being related to Myers and Edison. However perhaps this was simply a circumstance where because the information received was directly related to someone, who had passed away and had a keen interest in the afterlife, the assumption was made that it was them attempting to communicate. A romantic part of the paranormal that we may all be a little guilty of wishing is there.

However, there may be another possibility or two. The first is what I call ‘the test of authenticity’, which is where information obtained telepathically is so obscure that it requires in-depth investigation. At the point where establishing that information as being complex to locate is where we may suspend our beliefs and take onboard the possibility of spiritual communication occurring. However, could we simply be buying into the illusion of survival?

The second possibility is where communication occurs beyond the confines of time. If telepathic transference is both local and non-local, then perhaps it can equally occur beyond the confines of our linear time experience. This is a concept that is more than a little difficult to comprehend. We are taught that it is impossible, but then perhaps our perception of this requires re-evaluating.

If we think back to the earlier discussions on Tyrrell’s apparitions; he was proposing that this could occur at great distances, but more importantly that information could travel from agent to percipient instantaneously. Something which suggests that information like this is not bound by the physical confines of space and time as we know it. Which may suggest our non-physical minds could equally exist beyond these confines. Sounds like science fiction, right?

However, in 2018 Michael E Byrne published a paper in the Journal of the Society for Psychical Research (Byrne, M E 2018, ‘A Basis for the Non-Local Events of Quantum Mechanics & Psi’ JSPR, vol. 82, No. 2, pp. 65-80); which discussed a ‘zero dimension.’ This zero dimension would allow for events to occur both non-locally and at any point in time, extending both forwards and backwards. It would be a non-physical dimension mainly focussed on the information related to the events that occur. Which means that time would not necessarily be relevant in the zero dimension, which allows the information to travel in a way that presents us with a scenario that is more often associated with ghosts and probable haunting.

As the zero dimension deals more with information without the constraints of physical space or time, it quickly sounds quite familiar. Its familiarity being with that of the Akashic Records, a place where everything that has ever happened and will ever happen in the universe is said to reside. I guess it’s a little like a huge library of information on those events. So, it basically has everything in it. Once again as space and time

don’t apply, it is said to be accessible from perhaps a higher state of consciousness.

This now brings consciousness into the mix, which is a subject that is very much in its infancy. However, we are seeing concepts of mindfulness falling into our mainstream understanding and personal well being. We have certainly entered an age where the exercise of our minds has become equally as important as that of our physical bodies. So, where and how does this fit into our paranormal theories?

Actually a few simple approaches I’ve personally witnessed in spiritual circles were used by the Scole Experimental Group; that being guided meditation. In my understanding and experience this approach can be utilised to place the subject in an altered state of mind, where they may be able to access information from their own unconscious mind, the unconscious mind of others or perhaps even an alternative zero dimension.

Oddly for me I never really thought about concepts of altered states of consciousness or the possibility of tapping into other dimensions until I attended an SPR Study Day on Lucid Dreaming. This placed a greater focus on those places we visit in our dreams, places which often feel very real indeed. It also helped me understand that we can have a level of control over those environments within the depths of our own consciousness. I also learnt that those dream places can connect to others also dreaming. Presenting the possibility of connection through our dreams. However, for me this wasn’t necessarily any different from an agent presenting their apparition to the percipient whilst they were awake. Information is still being presented, but it’s simply occurring in the percipients dream environment rather than established in their locality. Equally we find in this scenario that intention, attention and process are important to the success of the connections.

Perhaps that place we go to when we dream is the zero dimension or at least somewhere that allows us to disconnect from our physical selves. A place where our non-physical minds may exist and is why information can be transferred between us. However, this suggests a greater connection of individual consciousness is the reality. This being a possibility that has been presented in the past. My personal favourites being William James ‘reservoir of consciousness’ and Carl Jung’s ‘collective consciousness.’

We are now seeing the possibility of all consciousness somehow being connected. A concept that would help to explain the transference of

information from agent to percipient, but is there anything to support the possibility? Actually, there is in the form of global consciousness studies. In which, various research groups have used random number generators (RNG) to study the probable focus of the collective consciousness during certain significant events. In fact, Dean Radin explains this brilliantly in his book; 'Entangled Minds' (2006). One interesting example is; during the 9/11 terror attacks on the world trade centre in 2001, RNG's the world over displayed some very interesting data. It showed a focus of probable consciousness that began hours before the first plane struck the tower. What I find interesting about this is that we have the idea of collective consciousness possibly supported by the data from the RNG's during significant events that captured the probable focus the world over. I certainly remember being stood at work watching the events unfold in front of us. Without doubt the events held the attention of many across the world.

Although the research using RNG's in regard to a collective consciousness is far from conclusive at this point; for me it certainly identifies that something is going on. This suggests a probable connection between us all, which is important to our theory.

RNG's may not be the only supportive evidence to suggest a collective consciousness. Remote Viewing may also offer some support. In his book; 'Limitless Mind,' Russell Targ discusses some of his work on Remote Viewing over the years. Targ is a physicist rather than the usual psychologist researcher. From what I have read on remote viewing techniques, we once again have a defined process, we also have intention and attention. The subject is given some instruction from which they focus and relay what they see. These experiments ranged from describing an object in a drawer, a location one of the team visited, or far off targets. There are of course varying conclusions regarding how remote viewing may work. It could be that the subject has precognitive vision of the answer they will be later shown. It could be that the subject travels outside of their own body to the location to gather information. Personally, I think it most likely to be another case of telepathic interaction. Basically, when the subject runs through the process they manage to connect with someone locally, which allows them to collect that sense-data from that person who is local to the target.

So far, we have discussed the transference of varied information, which of course doesn't explain physical phenomena beyond where our senses may be fooled by transferred sense-data. This is often the kind of phenomena experienced during physical mediumship or poltergeist cases; such as moving objects or where objects appear to break the laws of physics.

Once again, I reference the Scole Experiment in regards to physical phenomena, as during the experiment they reported objects moving, levitating, but more interestingly had objects appear from nowhere. All of which break our understanding of physics and how the universe works.

In his book; 'Behind the Cosmic Veil,' Thomas P. Fusco discusses this concept. Fusco puts together a relatively interesting theory regarding the paranormal, one which has various similarities to Byrne's Zero Dimension discussed earlier. However, it's my understanding that Fusco attributes some of the more common phenomena, such as temperature variations and changes to the electromagnetic field, to the arrival of information into our reality. As it begins to try and form physically the activity creates a probable gravitational field bubble, which generates the phenomena we experience. There's a lot to Fusco's theory that does make sense and could present an interesting starting point for further research, but equally there are parts that in my opinion may just be either re-inventing the wheel or just over complicating some areas.

However, both Byrne's and Fusco's theories do present us with an interesting similarity; the concept of a place or dimension where it is likely information related to all things may reside. A place that could draw connections between the physical reality of space and those all-important events that make up our experience of time.

This brings us back to the discussion of physical phenomena and how it may occur. Looking at various accounts of where physical phenomena is experienced, we hear of the witness seeing an object move from point A to point B. Alternatively they may witness the object behave in an unusual manner; for example a table spin whilst levitating, an object pass through a wall or perhaps behave as if the object is held by someone. As odd as these possibilities may seem there have been cases where this has been witnessed; the table in the Scole Experiments and the objects passing through walls during the Enfield Poltergeist Case. The question then becomes; are these events witnessed as they actually occur or are they cases of the mind,

processing additional sense-data that makes us believe this unusual physical phenomena occurred?

Both the Scole Experiment and the Enfield Case have multiple witnesses that stated they witnessed exactly this kind of phenomena. As we have multiple statements that are explaining the very same type of strange activity, should we then take it as fact? The problem is that we now know that several people can believe they experienced the same event in the same way, but in reality they may not have at all. Gurney, Myers and others at the SPR I believe stumbled upon this concept during their work on 'Phantasms of the Living'. They suggested possibilities such as the hallucination spreading between those present. Of course, that's a very simplistic view, I am sure the likes of Gurney and Myers would have had a much more detailed description. I believe Tyrrell covered this in his book; 'Apparitions'.

Although Gurney, Myers and Tyrrell were discussing apparitions could this not be extended to the movement of objects, seeing them as apparitions of a sort. If we follow Tyrrell's theory where the apparitional drama begins with the idea, then could that idea be based on an object moving rather than the presentation of an apparition in human form? In this concept the movement of the object becomes sense-data received telepathically, which then adds to the sense-data from our physical senses. We believe in our minds that the object moves or behave oddly, when in reality there is no physical change.

This idea presents a couple of problems in relation to physical phenomena.

1) How do objects move from A to B?

2) How do these objects appear from nowhere, as they did at Scole?

Perhaps this is where Byrne's Zero Dimension and some of Fusco's ideas return to the mix. Equally is it possible that in order to maintain reality as we understand it then the physical object must relocate to ensure the concept of physical object movement is maintained. As such the information that represents our physical object is relocated, a little like the code of a computer being rewritten to deliver an alternative outcome. This would be the same for those objects that are believed to appear from nowhere. The idea and apparitional drama are so effective that a physical object is either relocated to the percipient's locality or perhaps the information from our zero dimension becomes physical matter. If that was

the case, then the applications of such a phenomenon if harnessed would be remarkable. If our understanding of the Akashic Records and equally something suggested by Fusco, then the blueprints for everything that has ever existed and will exist, resides in the zero dimension as information that remains to be accessed.

At this point it may be appropriate to address those parts that are often captured by many Ghost Hunters and which are suggested to be ‘evidence’ of the paranormal. I am of course talking about the probable photographic, video and audio captures related to paranormal activity. These are often seen today by many paranormal enthusiasts as being supportive of potential phenomena and more so, as it is captured on a device it must suggest the existence of an entity in our reality and not the sense-data previously discussed. However, as these devices exist within our reality they may actually play by the same rules that explain physical phenomena and equally be affected by our minds.

Of course, there is a degree of probable fraud to be considered. Then we must factor in a level of misinterpretation; often where pareidolia slips into the mix and we start seeing faces everywhere. This is also highly probable with audio too, especially when people lead others during the listening phase. Once these have been addressed the possibility of capturing good ‘evidence’ using these mediums can be greatly limited.

However, let’s propose for the purpose of this theory that probable ‘evidence’ is captured on say an audio device. In the Enfield Case a great deal of audio was recorded and one such piece was related to a set of knocks that was heard by the investigators. What was particularly brilliant about these spooky knocks was that Playfair immediately took to knocking where they thought the knocks came from in order to recreate the phenomena. In this case though, those two sets of knocks would become really helpful in understanding audible phenomena, but not until many years later.

Years after the Enfield Case in 2010, Dr Barrie Colvin published his study results of tape recordings from a dozen cases. Colvin compared supposed poltergeist raps to raps made by normal means. He discovered that the acoustic signatures of the two recordings were quite different. Colvin showed that poltergeist raps didn’t just sound like normal raps, they didn’t look like them either. Oddly the poltergeist raps acoustic signature was seen to be more like that of an earthquake.

In my opinion this fundamental difference between a recorded poltergeist rap and a physical rap, may suggest different causes. The questions then become are; 1) raps created by our minds at the location and recorded; or 2) perhaps the related sense-data is being projected onto the recording devices. This is of course maintaining this phenomenon in line with the theories already discussed. So, the first option suggests that the audible phenomena recorded is something projected by our minds onto the environment, in a similar fashion to how an object is perhaps moved. Which means it changes the physical data linked to the location of the raps. The second suggests that rather than there being changes where the audible phenomena are located, the sense-data is projected onto the recording device itself. Therefore the recording appears different to when we physically knock on something.

It is certainly difficult to ascertain whether we may project to the location or to the device, especially as both require intention and attention to probably work. For example, often the audio is picked up because the individual is focussed on an area. Equally the process in capturing the audio may follow a similar re-occurring approach. In which an investigator will attempt to record a probable ghostly voice whilst engaging in communication. Now this isn't always the case as in spontaneous cases such as Enfield, where the audio raps appeared to occur without this potential focus. Although if we perhaps take a step back, then maybe these events aren't as spontaneous as we first thought. Perhaps unconsciously the team were looking for something audio, so once again our hidden self provides. Employing once again the ideas of Tyrrell with regard to an idea, this becomes our 'apparitional drama'. Again basing these audio phenomena on transferring information by telepathy, suggests that our minds have a greater reach into our physical reality. A suggestion that finds us currently on the fringes of known science.

Understanding that telepathy appeared to be playing a rather large part in all these occurrences of phenomena, I developed an idea of my own back in June 2015. I published this idea in a thirty-five-page booklet called; 'The Theory of Telepathic Interaction.' In this I outlined a methodology using ideograms to attempt to document probable telepathic interactions. The use of these ideograms was inspired by Feynman's Diagrams used for Quantum Physics. What I found particularly interesting was when I used my ideograms to detail probable communication between agents and

percipients, the source could always be defined as a living person. This suggested that the information was being transferred between two or more people, either local or non-local. Which falls in line with our theory and the ideas of Gurney, Myers and Tyrrell. Granted this method wasn't definitive, but it certainly provides further interesting information to back-up the concept of information being transferred telepathically.

So, how do I think it may all work? Taking this concept into consideration highlights to me that the most likely source of the information we associate to paranormal phenomena, is simply us! Although this isn't quite as simple as it may sound as it depends on certain probable mechanics for it to occur.

Firstly, we need to add in one more element to the theory; James Carpenter's "First Sight" Model of Psi. In this Carpenter suggests that essentially psi occurs in a similar fashion to our other physical senses, but perhaps prior to them - thus our 'first contact' with the physical world. Hence why it's called 'First Sight.' Effectively as we are presented with an environment our psi abilities may first begin to gather sense-data on it, which is then added to by our physical senses. Also take into consideration as this begins our memories will be consulted, and then all this information combines to build our reality.

I work in a business sector, where my job is based on technology and communication; I will attempt to construct a model to explain how I see the paranormal working.

Let's start by dealing with the place where all the information may reside. We have called it the 'zero dimension,' 'the ether', 'Jung's Collective Consciousness' and it's had many more names. What I've noticed is that many attempt to put it in one place, which may seem logical, but equally makes no sense in reality. Think about it for a second; the information that makes up our universe grows at an alarming rate. Compare it to Social Media, every day, every hour, every minute and even each second, millions post to their timeline in Social Media the world over. This is like a technological representation of our minds, which are gathering memories and knowledge each second of our existence. Social Media technology achieves what it does by having lots of servers and storage silo's in various places, some even mirroring the contents of others. Oddly, when you think about it our collective consciousness is very similar. Each one of us has memories spanning our own life events. Equally we have knowledge

of information we've learnt, and the events of other's lives. That last part is even more likely these days, as when we scroll through our social media feeds, we are unconsciously taking in information about life events that others have experienced. This creates a cross-over where we know about events, where we were not present, but our own life events are shared with others. The last being a cross-over that existed as long as we consciously let it.

Essentially, I am saying that information is not merely located in a singular location, but potentially fragmented to multiple locations. Now as these are within our mind it could be equally suggested that the previously mentioned 'zero dimension' exists within our minds and thus touches physical reality through our brains.

Hence when presented with an environment or scenario we begin to capture information, what Tyrrell referred to as the 'idea' that begins the 'apparitional drama.' Utilising Carpenters approach, psi gathers information first. Which also means that as precognition is a part of psi, then information may be presented prior to the scenario; perhaps as a lucid dream or even a vision or apparition. Equally the information may not be local to the percipient, which may add confusion. In addition, it may not be a physical location, but a state of mind that begins the information capture. It triggers the mind to 'Google' or searches its feeds.

This can of course be used to advantage by those with the know-how and probably how mediums or remote viewers obtain information. Of course, as mentioned earlier the process, intention, attention and belief all play a part in this method. That's not to say that a degree of information may present itself naturally, as Carpenter suggests.

If we briefly return to the concept of the information being located across many minds, then we can see why received information can be fragmented or incomplete. Especially when we discuss information related to those that have passed on and obtained by mediums.

In regard to objects moving or relocating, it's possible that information regarding said objects location in our physical reality becomes confused and then our minds fill in the blanks. Equally it could be possible that in order to make sense of the additional information our minds receive in certain scenario's objects are physically moved unconsciously by our minds (psychokinesis). This concept is most likely in cases where the individuals are under great emotional stress. The additional psi information they

receive, most likely adds to the event, which is often related to poltergeist cases like Enfield. This could also explain why they only last a matter of months too. After a few months the situation becomes more normal and less stressful emotionally as perhaps some mental health issues do; like stress or depression. That's not to say the situation is resolved, but becomes better managed.

Either way this may place us as the common denominator in both physical and non-physical phenomena; as the interpreter of received sense-data requested consciously or non-consciously. Something which if understood more may highly benefit our future evolution and use of telepathy.

Chapter 2

What Causes Paranormal Phenomenon? By Sarah

Paranormal phenomena itself seems mostly to be quite random and unpredictable. Perhaps this is why as paranormal investigators we struggle to replicate the same results, as the conditions in which we investigate the claims are never exactly the same. As a starting point, a lot of paranormal phenomena is reported during the day. However due to a variety of reasons, many paranormal investigations are conducted at night time. Already here you are investigating claims under a different set of circumstances. Further to this, even if we do look at things at the same time of day, paranormal investigators talk about things like the lunar cycle, water, thunderstorms, humidity, barometric pressure and a plethora of conditions needing to be right in order for a spontaneous paranormal event to occur.

Investigators for example, love it when there is a full moon as they believe it acts almost as a form of fuel for paranormal activity. Certain events such as harvest moons, blue moons, blood red moons and even lunar eclipses are thought to be even more powerful than the usual full moon when it comes to influencing paranormal activity. There is no concrete evidence to suggest this, it is more a case of hearsay amongst the paranormal community. It seems a lot of the belief about the moon's influence could stem from folklore. The Roman goddess of the moon was called Luna and she rode her chariot in the darkness of night. This is where the words 'lunatic' and 'lunacy' are thought to have come from. For thousands of years, medical professionals believed that there was a strong connection between manic behaviour and the moon. In fact in the 18th century in England, if a person was on trial for a crime, they could plea for a lighter sentence sighting that their behaviour was due to a full moon. You only have to ask someone that works in a hospital or for the police force about people going 'looney' during the full moon.

Going back to the stone tape theory where we would need all of the conditions such as the moon cycle to be just right for an event to 'replay'. Hypothetically, if this information was in fact true, what are the chances that the exact same conditions would occur again? Given the number of variables involved, the answer would be slim to none. Does this then mean

these aspects actually have no influence on the paranormal event itself? We look for the same common element that occurs in every reported paranormal event. That is the human element. There is always a witness or person who has reported or experienced the phenomena. Perhaps it is the person we should be looking at instead of the conditions in which the phenomena occurred.

If I were to apply this to something like the moon cycle, I don't necessarily think it is the moon itself making or feeding the paranormal activity. I think it more likely the moon affects us as individuals which is why we feel that we experience more during a lunar event. The gravitational pull of the moon has an effect on water which is why we have low tide and high tide. This is basic information we know. As humans, approximately 60% of our makeup is water. Does this mean that the moon's gravitational pull has an effect on our bodies as well? Is this what makes us all a little crazy when there is a full moon? You only have to look at social media during a moon event and people claim they feel more emotional or that people are extra sensitive during these times. The moon seems to have an effect on us. When I apply the theory of a lunar cycle being a catalyst for paranormal activity, I would like to approach this claim from a slightly different perspective. Perhaps the gravitational pull of the moon on the 60% of us made up of water does something to us as humans. In the same way a full moon can make a person a little 'looney', does it in some way make us more susceptible to experiencing something paranormal?

Our bodies also react in other ways to the same natural elements around us which supposedly play a part in the stone tape theory. Atmospheric pressure for example can not only cause a door to slam, but it can cause a pressure change within your ear and cause a 'popping' sensation. A lot of sensitive people use this as an indication that there is a spirit nearby. Could it just be Ear Barotrauma – a discomfort caused by a change in pressure? The act of people simply walking in and out of the room can cause a change in the pressure inside a room. There is a term called 'Xenonormal', which is where a person experiences an unknown event they feel is something paranormal. It actually has a natural explanation; they just don't know it. While many paranormal researchers are aware of this information, a lot of people are not aware and mistake these kinds of events for something

paranormal. The human brain, actually works against us in so many ways and perceives things very differently to how they actually are.

One of the most common mistakes made by our brain is a term referred to as pareidolia. It is where our brain is unable to make sense of a pattern in front of it, so it tries to make it look familiar. This is why for example you see a face in a cloud. People often see these kinds of faces in photos taken on their phones and suddenly feel they are not alone. There is an auditory version as well where your brain will make you hear voices or music when there is static noise, again because it is trying to make sense of its surroundings. Then we also need to take into account the physical effect that sound can have on our bodies. Much like the moon and its gravitational pull, low level frequencies have a specific effect on the human body. Known as infrasound, these low level frequencies can actually make a person feel as if they are experiencing some sort of paranormal event.

One night in the 1980's, a scientist by the name of Vic Tandy was working late at night in his lab. He felt that he wasn't alone and saw some sort of mist in the corner of his eye. Spooked he promptly left and didn't return until the sun was up the next day. When he came back, he had a fencing sword (as fencing was a hobby of his) and he secured the handle in a vice. He noticed the blade started to vibrate for no reason. He recognised the vibrations in the blade mimicked those of a soundwave. He then realised that there must have been some low sound that he couldn't hear that was causing the blade to vibrate. He discovered that a new fan he installed was emitting a very low rumbling sound. It was difficult to pick up as it was at a low frequency below what the human ear typically hears. This also happened to be around the same frequency that the human eye is thought to vibrate. He concluded that the grey mist he saw the night before was an optical illusion cause by his eyes being affect by the sound waves. This is a phenomenon referred to as infrasound. It is a common explanation to a lot of private call outs by individuals who feel they have something paranormal happening in their home. It shows us that even though there are explanations out there, people will often assume it is paranormal, because that is where their beliefs lead them.

Humans all have a certain belief system. It stems from how we have been educated through to our life experiences. We make assessments and judgements based on these beliefs. A lot of it is done at an unconscious level. Your brain makes judgements and assessments and influences how

you react, unbeknown to you. You are seeing and feeling what your brain directs. Then there is what is known as confirmation bias, which means you will essentially ignore information that doesn't line up with your beliefs. Two people can be in a room and experience exactly the same thing, however they will interpret it completely differently based on their belief personal system. As mentioned above, we know our brain easily plays tricks on us. As an example, there is a phenomena called peripheral drift vision, which is where a static image of colours can appear as if they are moving as in an optical illusion. In low light environments, this could be an explanation for shadow people, another common phenomenon reported in supposed hauntings. There is also what is called an after image, where after staring at the same space for a prolonged period of time, you eyes start to make patterns or begin to see things. Then there is seeing something out of the corner of your eye. It is caused by a blind spot where your eye is just not focusing properly. How often do you enter into a room and walk passed a coat rack mistaking it for a person? If a person is educated in the explanations for these kinds of phenomena, as and when they occur, they are likely to identify the cause. Another person who had the exact same experience not knowing these explanations would more likely believe it to be paranormal in nature.

Just believing in the paranormal itself can cause a degree of bias. Referred to as confirmation bias, it is when we tend to look for and interpret a situation based on what we believe. So if someone was going on a paranormal investigation and specifically looking for what they consider to be proof of paranormal phenomena, then when they experience something out of the ordinary, they are more likely to interpret this as something paranormal. Sometimes people tend to ignore information that doesn't line up with their beliefs. It is not something they are doing on purpose, it is how we are constructed as humans. If we were to go back to the lunar cycle theory mentioned earlier, then as investigators we are already going into an investigation from a bias point of view, i.e. when there is a full moon. By expecting a night of increased activity, are we unknowingly perceiving things that we normally wouldn't? Are we generating a paranormal event to 'fit' our idea that the moon causes paranormal activity?

Quite a lot of what we do is on an unconscious level.

The job of your subconscious is to ensure that you react, think and live your life according to your belief systems and the things that make you

what you are. Your subconscious mind doesn't think for itself, it is more the hub that accesses information. It obeys the instructions that your conscious mind tells it to. Your subconscious makes you feel fear for example when it knows you are confronted with something that scares you. It is your subconscious mind that makes you feel happy when you are around something that it knows you like. It can also react when it experiences something it doesn't recognise or is unknown by making you feel anxious or uncomfortable. Your subconscious is your comfort zone. You draw information about how to react from your unconscious mind. If you have had for example some sort of bad experience with fire when you were younger, even if you don't remember it at a conscious level, you may have an irrational fear of fire that you don't understand. Your unconscious mind has all of your memories and experiences stored for your subconscious to use. It means that everyone is subjected to what we call unconscious bias.

You may not think for example that you are being influenced during a paranormal investigation, but your experiences and even your education from the past are subconsciously influencing you. As much as you feel in control of how you react to certain situations, your conscious mind has no say in how your subconscious will react or interpret a paranormal experience. It potentially means that just by believing in the paranormal we are bias. Knowing that our brain is essentially capable of making us react in ways we are not even aware of, it begs us to ask the question, what else is it capable of doing without us knowing? Could we potentially be manifesting our own paranormal phenomena without even realising it?

Poltergeist phenomena itself is thought to be a form of telekinesis. It is prevalent in hormonal pre teens and often it ceases when a person is made aware of the fact that they could in fact be causing the activity. Different cultures believe that your mind is powerful enough to manifest your intentions. So what if your intention was to manifest a spirit? In 1972, a group of Canadian parapsychologists set out to do exactly that. Their aim was to 'create' a ghost to prove that the human mind could conjure a spirit through expectation, imagination and visualization. The experiment was led by a world renowned self proclaimed expert on poltergeists, Dr A.R.G Owen. His goal was simple. Create a group of people (none of which were sensitive to the paranormal) and have them use their collective thought to

see if they could conjure a ghost to appear. The concept of Philip was born.

Initially the group put together to summon Philip would meet on a regular basis and in an informal setting. They would sit around, with the lights on and talk about Philip. They had notes about his life. They used his picture and focused on it. They used meditation techniques and tried to imagine Philip in their mind to see if they could make him 'appear'. They tried this for a full year starting in September 1972. This brought no results apart from a couple of members saying they felt some sort of presence, which was not enough for it to be a successful experiment. Not willing to give up, Dr Owen decided to change the approach. Each member started bringing in an object that they thought Philip might have liked. They brought in pictures of a castle they imagined that he lived in and sang songs they thought he might like. They duplicated a séance type atmosphere and called upon Philip to come forward. Whilst he did not come forward as a full bodied apparition that could be seen by the naked eye, the group received what appeared to be intelligent knocking responses (also known as rapping). What they found to be interesting and an indication that Philip was a manifestation of their mind was that Philip didn't seem to know the answers to questions the group themselves didn't know. They deemed the experiment a success and claimed that Philip eventually became so powerful that he was able to start moving and levitating the table. The group went onto conduct further experiments similar to Philip, which again they deemed successful. One of the common elements was however, that it took time. It took several weeks and months for these fictional characters to manifest.

When you look at the Philip experiment, it matches quite a lot of ghost tours and public paranormal investigations you go on. Often the guide will lead you into a room and talk to you about a particular spirit that might be in the room. Maybe their photo is on the mantel piece above a fireplace or there are objects inside the room that belonged to them or they might have liked. The group all start to concentrate and try to make contact with this spirit. It is something that is done week in and week out. Is this collective effort to communicate with this spirit actually the group unknowingly manifesting the spirit into existence? Even if a person is not attending a ghost tour or an investigation specifically looking for a paranormal experience, it is not impossible to think that they could unknowingly

manifest activity in their own homes. If someone has passed away, possibly just wishing they had received some sort of message could will it to be. Perhaps just having a belief in the paranormal is enough. We know that our subconscious mind seeks information from our unconscious mind. While we are not aware of it, our mind may be essentially making a haunting happen.

One of the interesting parts of the experiment was that the group was made up of people who did not identify as psychic mediums or people that were sensitive to the paranormal. This is an important element as when you look at it, a paranormal phenomenon doesn't seem to discriminate. It happens at different times of day to different kinds of people, all over the world. You don't have to be a psychic medium to experience phenomena. It means that our belief system has a significant role in how we interpret what we have just experienced.

In a lot of ways, belief in the paranormal is the same as believing in a particular faith or god. The reasons people choose to believe in a certain religion or not often stems from a person's experience. Whether they are educated from their family's beliefs or they had some sort of life changing epiphany that made them embrace god, one can't help but to compare the similarities to belief in the paranormal. Often a person will have some sort of experience when they are a child seeing a family member they haven't met yet, but are able to describe them in detail. Perhaps it is a visitation from a family member who recently passed away. Then there is just a general curiosity. When we reach a certain age we like to test the boundaries with authority figures to see how much we can get away with. We hear about different things and want to try them for ourselves.

Dabbling in paranormal phenomena or the 'occult' as people label it, is a very common pastime with curious teenage minds. This is where they may use a Ouija board for the first time or why things like the Charlie Charlie challenge took off. The problem with this dabbling is that you are dealing with impressionable minds that are not fully mature. Especially if a family is heavily religious. Some religions forbid trying to contact the deceased as they believe it opens up certain doors you cannot close and leads to oppression and possession.

This may be a wildly unpopular opinion in some circles, but I don't believe we should be involving children in a paranormal investigation or immature adults. Mainly because their impressionable minds would find it

difficult to process what is actually going on. However, starting them off with a few books and educating them properly about the paranormal can be of benefit. For example, a lot of children are frightened to be in their room at night. When they see a certain shadow on the wall they think it is a ghost. If you empower them with knowledge of what casts shadows and going deeper as to what paranormal phenomena actually is, this will become a huge benefit to them later in life. Scaring them and telling them not to mess with certain things is like reverse psychology and will never end well. They are likely to try it, having young and impressionable minds may start them blaming every wrong doing in their life on this one time they used a Ouija board. We talk to our children about drugs, alcohol and sex, but the paranormal is a topic we don't normally discuss with them, and I think this needs to change.

Perhaps by starting younger with this form of education, the next generation of paranormal researchers are likely to be more equipped with knowledge and less reliant on their religious beliefs or hanging onto that one experience when they were 11 years old. It is usually this kind of experience when they were young that forms their entire belief system on paranormal phenomena. Most investigators will tell you they have had a lifelong interest in the paranormal stemming from an experience as a child, when they saw a loved one who had passed away. This is why probably the most popular opinion across the world is that they feel a ghost or spirit is the soul, consciousness or energy of a person who was once living and has now passed away. It is known as the survival hypothesis.

A lot of this again can be tied back to religion and how a person is raised. While some people believe that when we die that is the end, others believe we live on. Whether we go to some form of heaven or are reborn as another person, a lot of what we believe in is based on our religious views. It isn't until a person actively starts investigating the paranormal and looking into areas such as parapsychology that these views change. Most of the general population probably haven't even heard of parapsychology, but they can tell you what they think a ghost is, and it is usually based on the survival hypothesis.

There is a certain stigma or even a form of taboo around paranormal research. While we have come leaps and bounds in presenting a different image, people still associate it with the occult and consider those that have an interest in ghosts as weird. They are not aware of the academics behind

serious paranormal research. Perhaps reality television has played its part in getting more people interested. Most shows have a 'ghost hunting' type format using equipment that claims to be scientific and if it flashes it means there is a ghost nearby. What the shows don't showcase is the data collection and meticulous study that a lot of paranormal researchers and academics dedicate their life to. Respected researchers such as Harry Price and Hanz Holzer have been replaced with people like Zak Bagans. It is now a competition of who has the most followers on Facebook or Instagram instead of producing unbiased worthy research submitted for peer review. It is a sign of the new 'internet' generation where likes and attention has become more important than serious research.

There are misconceptions that reality television shows present, which again can influence what a person believes in regarding the paranormal phenomena. One of the biggest is that people believe you have to investigate the paranormal at night, in the dark with the lights off. I mentioned at the beginning of this chapter that a lot of reported instances of paranormal phenomena are spontaneous and happen during the day. It is often experienced by someone who is not looking for it. A common example is when people visit a location with past history and see what they believe to be the apparition of a spirit dressed in period clothing. As quickly as they saw them, they were gone. How would investigating this building at night (perhaps 12 hours after the sightings usually occur) with the light turned off and in silence going to make it more likely that they can 'recreate' this kind of paranormal phenomena?

In many ways, I feel investigating the paranormal is a bit like a self fulfilling prophecy. Either you are going to talk yourself into thinking you have experienced something paranormal, or perhaps you are unknowingly manifesting this activity with abilities you don't even know you have. Let's look at something that is not in the general scope of paranormal for a moment. What is an affirmation? It is a process where a person consciously controls their thoughts. A lot of life coaches and counsellors like to have people use affirmations to improve a person's confidence and make positive changes in their life. While the figures vary depending on the research, it is said that we have up to 60,000 thoughts in one day. Around 80% of these thoughts are supposedly negative. They exist at a sub conscious level. Affirmations are positive and things that you consciously tell yourself.

Things like I am successful, I deserve happiness, I am strong and confident etc.

By affirming these things to yourself, you become more and more conscious of your thoughts. It allows you to tackle those negative thoughts and kick them in to the curb. You believe the positive things that you are telling yourself. In telling yourself something enough times you start to believe it. It then follows that a person taking more charge of their life, accomplishes the things that they want to do. They are essentially making it happen just by changing their thought process. The way to do this is just by being aware. While there is nothing about this that is paranormal, it shows us how powerful are our thought processes. What happens if we apply this thought process to the way we investigate the paranormal. If you are going into a location thinking "well last time this was highly active, I am going to experience the same tonight." Perhaps it has a reputation and you tell yourself that based on the reports, you are going to be in for an eventful evening. This leads us to the Power of Suggestion.

Of course by telling yourself that something is going to happen, the power of suggestion comes into play. When you are telling yourself that something is going to happen, you then expect it. You start to over analyse things and can at times misinterpret things going on around you. If you tell yourself, I am going to experience something paranormal tonight, you may misinterpret something because you have already told yourself that this is going to happen. You may feel a cold breeze and feel that it is a spirit when it could just be a draught. You may hear the building settle which has a creaking noise, but you feel it is footsteps coming towards you.

You are making your paranormal experience happen, because you are expecting it. Your brain is telling you that it is happening. When we link it to the same thought process you use for affirmations, being aware of your thoughts and addressing them can help you with the power of suggestion. It can help you to look at a situation more critically and really determine what is going on.

Ultimately, a paranormal experience comes down to perception. One of the quotes which is widely misused within the paranormal field is 'perception is reality'. While to that person, their perception is their reality, it is not the actual reality of the situation. How reality appears to us depends on what kind of context we view the world. The exact same thing can happen to two people in a room, yet they can both walk away with a

completely different perception on what has happened. To them, their perception of the situation is their reality and in their mind, they are both right. The challenge in any situation is to separate perception from reality. While you may ask a third party to decide this, again you are potentially being influenced by their own perception of what has happened. When everyone thinks so differently, how are we supposed to know what the reality is? What actually happened?

There are things known and things unknown, and in between are the doors of perception.

Aldous Huxley

While our perception and reality often get jumbled up, there is actually a gap between the two. By identifying this gap, we can in some ways separate perception from reality. Here is the challenging part, accepting the possibility that our perception may not in fact be correct. We may feel confident that based on our knowledge, everything experienced has correctly identified the situation. But how do we really know?

Over the last few pages we have looked at a few different aspects regarding paranormal phenomena and more and more I feel that we are focusing our attention in the wrong direction. When we investigate the paranormal, we focus our effort on collecting data with specific attention to the phenomena itself. We do what we can and try to recreate or 'cause' this phenomena to happen in our presence to prove that something paranormal has occurred. Maybe the focus needs to shift from the phenomena to the persons present when it has occurred.

While the survival hypothesis of course is possible and is a nice comforting idea to explain paranormal phenomena, I believe personally that a haunting is more a combination of misinterpretation, psychology of the human mind and an element of self manifestation on an unconscious level. Perhaps just the decision to go in and investigate claims of the paranormal already puts us at a disadvantage. Paranormal phenomena doesn't discriminate. It occurs any time of day to any person regardless of if they are looking for the phenomena or not. Sometimes they don't even believe in the phenomena and are converted. There is a piece of the puzzle here that we seem to missing, and I believe it is somewhere within us.

Chapter 3

The Source of Psychical Phenomena by Ashley

Without doubt the subject for this chapter is possibly as massive as the field itself. Psychical Phenomena in my understanding quite literally stretches across the abyss of inquiry. Whether your interest is Extra-Sensory Perception (ESP) or Ghosts, psychical phenomena covers it all. A quick 'Google' and you will note that psychical phenomena are that which appears to contradict physical laws and suggest the possibility of causation by mental processes. This also ties in parapsychology, anomalous communications, psychic communication and much more.

These days we are more familiar with terms like 'paranormal', 'investigation', 'ghosts', 'spirits', 'EMF', 'EVP', 'infra-sound'; and lots more. Modern day Ghost Hunting with the assistance of many mainstream TV programmes has caused an explosion in the field, making it a hugely popular hobby for many. Some even take it further and it becomes a passion that fits within our well-established human nature to discover more about the unknown. In fact, at the centre of Ghost Hunting and indeed Paranormal Investigation is the 'Hard Question' of Psychical Research, the Survival Hypothesis, which looks at asking if our very consciousness may survive bodily death. That's to say is our mortality restricted to our physical existence or could it reach far beyond. FWH Myers addressed this in his epic book 'Human Personality, and Its Survival of Bodily Death'; which is an extensive read to say the least. However, if you do take it on, then you will encounter a huge amount of information, which was published after Myers death in 1901. Information which gives some very interesting possibilities in regard to psychical phenomena. Myers even ties in the concepts of genius and apparitions that appear at the time of death or important life events.

The point being, that Myers was addressing this very question over one hundred years ago and in my opinion had a fantastic stab at explaining the possible source of psychical phenomena. In fact, it was on reading this book that the wider concept of telepathic interaction seemed like an interesting option for explaining the source. Myers coined the term 'telepathy', but his explanation was a little different from what I had been originally taught over the years. Myers defined telepathy as; "the communication of impressions of any kind from one mind to another, independently of the

recognised channels of sense." He also made it clear that the distance between those two minds could be in the same room, but equally on opposite sides of the planet. With a greater understanding of quantum physics generating theories around aspects such as entanglement; that distance could be existing on opposite sides of the universe too.

What particularly made me think about Myers explanation of telepathy was the use of the term 'mind'. You see for many the brain and the mind are often considered to be one of the same, but additional research began to highlight for me an understanding of two separate concepts.

I believe it was Rene Descartes who's philosophy on the distinction between the mind and body started the debate, which is still evident today on 'mind-body dualism.' This for me highlighted a concept where on one hand you have the physical body, the brain; which follow physical laws of nature. However, as this construct gives rise to our consciousness, then perhaps the non-physical element of the mind exists. If then the mind is non-physical and can exist beyond the physical body, then the concept of survival becomes more of a reality. It also means that the mind is not necessarily linked to us humans.

So, my understanding of the source of psychical phenomena is that it could be an internal construct. We are the key common denominator to such phenomena. When we see apparitions for example, this is our minds interpretation and presentation of information that has been communicated to it. It is our relative comprehension of sporadic information from multiple sources delivered into our consciousness. Hence why we may see what is not sometimes physically there, which can be directly associated with apparitions.

Where Myers refers to 'impressions', I prefer to use 'information' as information is quite literally all around us and everywhere in the universe. Now although I've stated that I believe the source to be an internal construct, I also believe that information can be communicated to our minds from multiple places. This then raises the questions about where this information may be located; 1) our minds; 2) the localised environment; 3) a variation of the ether; or 4) all the previous three.

After all, if we are to suggest the probable source of psychical phenomena, we must equally discuss where the information may be and how it might get from A to B. How it might find its way from one mind to

another, the environment to someone's mind or perhaps from floating around us to our minds.

I've often used the similarities of cloud storage and social media to try and explain how this information could be stored, located and travel. Storage wise, I am more and more convinced that the information resides within the memories of many people, both local and non-local to physical phenomena. When we find ourselves in a location or situation our mind requests more information unconsciously, this is a little like 'Googling' the other minds out there. Hence why the information is often fragmented when received. We then interpret that fragmented information along with that from our senses, using our own memory which is established from our life experiences. This then creates an individual and specific perception of what we are presented with during our lives. Hence why these psychical experiences are so hard to interpret for others or explain from your own perspective.

Now if we were to suggest a probable physical seat for this within our physiology, then it could certainly be suggested that the Pineal Gland within the brain could be this. Serena Roney-Dougal, PhD explains this possibility quite well in her book; 'Where Science and Magic Meet?' Roney-Dougal also discusses the aspects of physical phenomena too; psychokinesis (PK), which can help us to comprehend the physical activity that may occur alongside psychical phenomena.

Chapter 4

The Source of Psychical phenomena: What Part Does the Pineal Gland Play? By Sarah

In the previous chapter, Ashley mentioned the Pineal Gland being a possible physical link to the phenomena. This is something I have been researching personally for months. In order to study this further, it is important to understand what psychical abilities are.

The 4 main intuitive senses are thought to be:

- **Clairvoyance** (clear seeing) A person may physically see things manifest. They often have precognitive dreams and images with information presented in their minds.
- **Clairaudience** (clear hearing) A person may audibly hear a message physically or mentally within their mind. Messages are sent telepathically, and they communicate via thoughts.
- **Clairsentience** (clear feeling) A person can physically feel and sense the emotions of an energy including pain.
- **Claircognizance** (clear knowing) A person just knows information almost like a gut feeling that they can feel deep within their soul is 100% correct.

Some people have all of these abilities, while some only have one, and some of us don't think we have any at all. Some of you reading this may potentially resonate with some of these at varying levels or had an experience with similarities. However most people I talk to about having these abilities will tell me that they were born with it or they have had the ability as back as far as they can remember. Some remember experiences from when they were a child. Many will agree that they believe everyone is capable to some degree of accessing these abilities and that it is something within all of us, something again which Ashley suggests in the previous chapter.

"So, my understanding of the source of psychical phenomena is that it could be an internal construct. That is to say, we are the key common denominator to such phenomena".

Ashley Knibb

I would have to agree with him in this case as it is something I have personally long believed. He then goes on to suggest that it is the pineal gland in particular that could be the 'Physical Seat', which is also something Descartes, a philosopher famous for his dualism concepts wrote extensively about.

"My view is that this gland is the principal seat of the soul, and the place in which all our thoughts are formed. The reason I believe this is that I cannot find any part of the brain, except this, which is not double. Since we see only one thing with two eyes, and hear only one voice with two ears, and in short have never more than one thought at a time, it must necessarily be the case that the impressions which enter by the two eyes or by the two ears, and so on, unite with each other in some part of the body before being considered by the soul. Now it is impossible to find any such place in the whole head except this gland; moreover it is situated in the most suitable possible place for this purpose, in the middle of all the concavities; and it is supported and surrounded by the little branches of the carotid arteries which bring the spirits into the brain"

29 January 1640, AT III:19–20, CSMK 143Descartes

What is the pineal gland?

The pineal gland is a pea shaped mass of tissue which sits behind the third ventricle of the brain. It is also considered in spiritual circles to be 'the third eye'. Its primary function is to produce Melatonin, which signals the body when it is time to sleep. This also has an effect on female reproductive hormones – as does the adjacent pituitary gland. I have wondered in the past about the pineal gland and its relationship with the close by pituitary gland, pondering if this relationship could have some kind of correlation to females and psychic abilities. It is long debated that it seems women are more inclined to have psychic abilities, and perhaps this plays some part in that.

How do different cultures view the pineal gland?

- For Buddhists, the pineal is a symbol of spiritual awakening.
- In Hinduism, the pineal is the seat of intuition and clairvoyance.
- For Taoists, the pineal is the mind's eye or heavenly eye.
- Ancient Greeks believed the pineal was our connection to thought itself.

- In ancient Egypt, we find numerous references to the third eye and the pineal region, in particular the Eye of Ra.

The pineal gland is thought by many different cultures over the last few centuries to be the doorway as such between our physical 3D world, and the psychic dimension which sits beyond it. One speculation I am hearing more and more of today from the spiritual community, is of a possible connection between the pineal gland and DMT. If the pineal gland is the doorway, they think of DMT as being the 'key' that potentially unlocks that door.

Does the pineal gland secrete DMT?

It has been speculated within the spiritual community that the pineal gland is responsible for producing DMT, which is otherwise known as dimethyltryptamine. It is referred to in these circles as the 'spirit hormone'. This is a natural biochemical substance which invokes experiences that are similar to near death experiences. As plants contain DMT, some cultures use this as a part of spiritually awakening ceremonies and to aid in expanding a person's consciousness. It is thought by some that the pineal gland secretes DMT during birth and near death, which is offered as one of the explanations for an altered state of consciousness during a near death experience. It is also thought that it secretes DMT during sleep. This in part again could offer some sort of correlation to pre cognitive dreams. While this is purely speculation, Psychedelic researcher David E. Nichols who is an adjunct professor of chemical biology and medicinal chemistry at the University of North Carolina, has said it is impossible. In his paper for Psychopharmacology he states:

"The pineal gland has a romantic history, from pharaonic Egypt, where it was equated with the eye of Horus, through various religious traditions, where it was considered the seat of the soul, the third eye, etc. Recent incarnations of these notions have suggested that N,N-dimethyltryptamine is secreted by the pineal gland at birth, during dreaming, and at near death to produce out of body experiences. Scientific evidence, however, is not consistent with these ideas. The adult pineal gland weighs less than 0.2 g, and its principal function is to produce about 30 μg per day of melatonin, a hormone that regulates circadian rhythm through very high affinity interactions with melatonin receptors. It is clear that very minute concentrations of N,N-dimethyltryptamine have been detected in the brain, but they are not sufficient to produce psychoactive effects. Alternative

explanations are presented to explain how stress and near death can produce altered states of consciousness without invoking the intermediacy of N,N-dimethyltryptamine."

Calcification of the pineal gland

As we age, the pineal gland begins to calcify. It is said by some that fluoride is the cause of this, however there isn't enough solid research to back this claim up. The gland itself though does in fact calcify from the onset of puberty and as we get older. A lot of spiritual circles believe that it is this calcification that is blocking everyday people from unlocking their full psychic potential. Let's explore this theory a little deeper. When you speak to a lot of sensitive people, they comment that anyone is capable of psychic development. Often it is speculated that when you are a child, you are most open to the spiritual world. As you grow and learn about the world, the invisible friends that you spoke to as a child disappear as you learn the 'truth' about the world. We often tell our kids 'there is no such thing as ghosts' so that they won't be scared. If they are perhaps talking to someone that isn't there, we quickly put it to the side and tell them it is just their imagination. It is thought that this is one of the reasons that as a child gets older, they start to lose this openness to the spiritual world. If the pineal gland is the physical key here, the fact that it calcifies as we get older could be a link.

Accessing psychical abilities

For some people with these abilities, things just happen. They feel they are open all the time and 'spirits' visit them and are always around them making themselves known. For others, they have had to work a bit harder to be able to focus in on their abilities - which is not uncommon as again people have different levels and sensitivities. A lot of people use meditation to not only focus on their abilities, but also to develop and become 'more in tune'. What is interesting about the word meditation is that it is one of the suggested activities in order to decalcify the pineal gland. If meditating helps you to develop your psychic abilities and in turn helps to decalcify the pineal gland, does this again show us that there is a link here between the pineal gland and psychic ability? I of course don't have any research here to back up if decalcification of the pineal gland actually occurs through meditation, but it is an interesting concept to ponder.

It would be interesting to see some actual studies to back up some of these claims. It would be particularly interesting to see a study of

individuals who attempt to decalcify their pineal gland. Not only check CT scans to see the progress of the physical development, but to also see if this in part, has any affect on the potential psychical abilities they are trying to unlock. The pineal gland itself is something that has been worshipped for centuries and is seen not just in one, but in several cultures as being the pivotal link to spiritual enlightenment. Perhaps the pineal gland is the physical seat between the two realms. The question then becomes, what is on the other side of the door? While it potentially allows us to see, feel and communicate with these energies or consciousness, what exactly are they? Ashley mentioned in his last chapter Descartes's notion of dualism, and that the body and the mind are two separate things, which is quite an interesting thought. It leads into the survival hypothesis, a common belief within the paranormal field in that our mind or consciousness can still exist without a physical body.

The thing with consciousness is, it is not bound by time or space. How do we know that the consciousness or energy that we are supposedly communicating with is in fact a person who has passed? Consciousness is not necessarily bound to the physical laws of nature like the brain is. Take a moment to really think about the different possibilities that potentially come with that.

Chapter 5
Seeing the Unseen & Understanding the Unknown by Ashley

As a writer it's always fantastic to see your ideas evolve and already we are beginning to see that within this book. As I had hoped, Sarah took my previous chapter and expanded on a point within it.

In her chapter Sarah gives us an overview of the pineal gland, but also does a great job of establishing why this part of our physical brain could be considered the seat of our psychical abilities or even consciousness. So, effectively this little pineal gland could help us see what might not be there or perhaps understand the unknown. Let's focus on that for this chapter shall we; how do we manage to see the unseen or obtain information from what seems like nowhere?

Sarah mentions Clairvoyance, Clairaudience, Clairsentience and Claircognizance in her chapter, aspects of the paranormal that I'm sure many are familiar with here. A common understanding is that spirits are energy of some kind and this is what manifests to allow us to witness an apparition. However, I am now going to attempt to present this slightly differently, let's throw a little random para-theory into the mix shall we!

I'm going to start by casting out the idea of energy and its relation to apparitions, but not entirely! Let's simply call ghosts and/or spirits information. Let us rephrase that and state that there is a degree of sporadic or random non-referenced information, both local and non-local to us in the universe. Stay with me please! As random as any information maybe we will always attempt to process it within our subconscious minds. This is often to ascertain if it is relevant to our current situation. If it is, then it becomes a part of our conscious mind. Now the source of this information is without doubt a 'Hard Questions' of the paranormal, but given Sarah's chapter, lets theorise that the information is also coming from another pineal gland. Thus making the pineal gland both a transmitter and receiver of psychical information.

Stop and think about that for just a minute or two. That could mean that the information we pick up on, say during a paranormal investigation might just be coming from another living person, rather than a local spirit.

At this point let's confuse things even more. I think the reason we often disregard the possibility of information coming from another person is; a)

we are looking for proof of the afterlife; and b) the time and space problem. The time and space problem refer to the fact that in our lives we often use time and space as our premier measurement. This is far from strange as we all base our day's events on where we will be and when. The problem is that when presented with scenario's that may not conform to this materialistic viewpoint, we may confuse the information or disregard it. For example, when someone sees a ghost, we mark the occasion by stating when and where it occurred. Although this observation appears correct, we could equally be seeing something from another time and even from somewhere else. It doesn't necessarily mean what we are seeing, hearing or feeling, is related to where and when we are. Phew! Sounds mad doesn't it, but then quantum entanglement will often tie things together in a way which seems to sound similar. Granted I am not stating that it explains paranormal activity and it is a lot more complicated than that, but still it's an interesting similarity isn't it?

What I'm suggesting here is understood in two parts; a) the transference of the information; and b) how we may interpret that information. We've already discussed the possibility of the pineal gland being a possible transmitter/receiver in our brains. Now it's equally a possibility that some information wasn't random, and its acquisition is gained or perhaps triggered by being presented by certain scenario's. So, basically as you enter a location, perhaps our minds seek additional information from a more supernatural source. It's almost as if our minds 'google' that information from the ether, pulling it down to give us more. This may often be attributed to spirits as a source, but I would like to suggest that the information is present in somebody else's mind. Somebody living. This would then mean that we obtain the information telepathically from another person; that could either be local or indeed non-local. What's interesting is that this concept links in a little with Jung's Collective Consciousness. It also may have links to Lovelock's Gaia Theory, linking all things together as one system, which proposes a reservoir of shared consciousness amongst us all; as James suggested. These concepts also lose their references of both time and space, which makes sense when we are dealing with psychical phenomena.

So, that's how the information finds its way to our minds, possibly. The problem really begins though when we try to interpret it. In order to understand something, we need a point of reference, that way we can learn

about it and then store all that in memory. So, when we are presented with information it is checked against our memory to formulate an understanding based on those reference points. However, the mind can be tricked, and those memories are not one hundred percent proof all the time either.

This presents our first problem of understanding; we are bound to understand information based on what we know ourselves, this becomes the basis of our perception. Our life experiences, feelings, belief systems, education, memories, desires and more all feed into our perception of the world around us. Hence how I may interpret a piece of information could be very different from you. Although there are obvious standards in our interpretation based on elements of life which are the same for us all, like certain educational aspects. Others such as like belief systems would be different. One person's grey alien is another person's goblin!

Next up is how that information is presented to us individually and sometimes in groups. Again, this is a tough one to explain as each of us can perceive information somewhat differently due to various aspects of our lives. Now I believe that if the information has let's say a visual element to it, then it is these that we believe we see, like an apparition for example. However, it's my opinion that we don't see the apparition, we perceive its presents locally to us due to the information received. The information of the apparition is presented in conjunction to the information received from our eyes, so we get the apparition in our reality. It's a little like augmented reality (AR) I suppose. Imagine an overhead projector, if you place one image over another, then you only see one image made up of one and two. We could possibly have multiple sets of information being perceived at once. A ghost of a haunted castle for example, might just not be from that castle at all. Perhaps its information received from someone else regarding one of their memories, but as we were not there our perception delivers a strange apparition. This certainly makes sense when you think about crisis apparitions, as they often take the form of someone known to appear at the point that something traumatic is occurring to that individual. The person perceiving the crisis apparition can identify it, because they know the individual and have a memory reference for the information. Aspects which Tyrrell discusses at length.

A medium whilst in a trance like state channelling a spirit once said to me; 'communication is perception, perception is communication.' This seems like an excellent place to add that thought to Supernatural

Synchronicity. It's odd how a simple phrase like this can make you stop and think, but that is exactly what occurred to me when I heard it. Many ghost hunters will perceive readings on the various devices they utilise as communication from spirits, but these are more likely to be simple environmental changes and certainly not intelligent communication. Paranormal activity is often associated by many with ghosts and spirits, but time isn't taken to ascertain what is really going on around us. Our perception of what's going on can often mislead us into believing we are experiencing communication, when we are not. However, various sources of literature about spirit communication through mediums and séance type scenarios, suggests that our perception equally plays a large role in making that possible. I've even read how sometimes initial fraud has helped to suspend belief to make way for probable genuine phenomenon. Something which makes perfect sense when we think about the process or ritual involved in some situations like séances that may help to present a phenomena.

Our perception becomes an important piece of the paranormal puzzle, but then we must ask how can it be altered to experience paranormal activity more easily? Oddly this has been investigated and the research has been extensive. Whether it is using psychedelic drugs, meditation, sleep analysis, sensory deprivation and many others – there have been studies with interesting results. Changing our perception or state of mind can help with psi ability.

Chapter 6

Precognition VS Psychic Projection by Sarah

In the previous chapter, Ashley went on to question if the pineal gland was capable of receiving information from some sort of energy source, does that mean it can send the information. Is the pineal gland a form of transmitter?

"As random as any information may be, we will always attempt to process it within our subconscious minds. This is often to ascertain if it is relevant to our current situation. If it is then it becomes a part of our conscious mind. Now the source of this information is without doubt 'Hard Questions' of the paranormal, but given Sarah's post lets theorise that the information is also coming from another pineal gland. Thus making the pineal gland a transmitter and receiver of psychical information.

Stop and think about that for just a minute or two. That could mean that the information we pick up on, say during a paranormal investigation might just be coming from another living person, rather than a local spirit."

Ashley Knibb

When it comes to paranormal research, we need to challenge ourselves and think a little outside the box in order to gain a better understanding of the possibilities in front of us. Often, we focus our attention on the potential 'spirits' we might be communicating with. We research the history of a building; we look at the background of the people who once roamed the halls and ask them questions like 'What is your name? How did you die?'. We carry a black tool case modified to hold paranormal equipment and ask these questions on a nightly basis, all in the hope that we will be able to document or experience some sort of activity that can be labelled as 'paranormal'. While this is fun and can be fulfilling in a lot of ways; especially in telling the stories of our past, it isn't really getting us anywhere in terms of the bigger questions within paranormal research. Perhaps it is time to shift the focus not on the potential people we feel we may be communicating with, but on the actual activity itself. Perhaps there is too much focus on why activity is occurring, such as suggesting a traumatic incident, meaning a spirit could not 'cross over'. Instead of this pivotal first question we need to be asking …. where is it coming from? The survival hypothesis while a popular theory, is not the only possibility here.

This leads to the next question, Is a human capable of 'causing' this activity?'

Extra Sensory Perception

This brings us to the more out of the box type of thinking when it comes to things like ESP. Parapsychologists for decades have been testing people to see if there is some merit here to the thought that a person can in fact transmit their thoughts telepathically. J.B Rhine's trials with Zener cards and the Ganzfeld experiments from the 1970's immediately come to mind. While there was criticism in the controls, they believed there was some merit in the theory and the results while low, seemed to indicate that there could be something there. It isn't about a person reading another person's mind, it is more a person sending a message to another person that can be received mentally, with the main point being it is done within the mind itself. If this is possible, how is it possible? Is this again linked to the pineal gland? Much like how a walkie talkie works where it can transmit and receive a message, is that what the pineal gland does? Is it our walkie talkie? While we have theorised here that the pineal gland may play some part, it is time to look at the energy itself.

In 1972, the Philip Experiment was conducted where a group of parapsychologists met on a weekly basis for over a year with the thought that just by focusing on pictures and a story about a made up 'ghost', you could manifest this ghost. I myself have participated in different psychic projection experiments and have actually once witnessed first-hand where a person seemed to either predict or project activity. Was this person predicting what was about to happen, or were they projecting it? So it makes me wonder, could precognition actually be a form of psychic projection?

Psychic Projection

By changing our thought process can we change the environment around us? I think about a lot of self-help ideals and affirmations as discussed in a previous chapter. Much of it is about changing your mindset in a way that you are consciously in control of your thoughts, the objective to make positive changes in your life. Just by changing your thought process, you are making things happen.

When I look at it from a paranormal perspective, I often use Black Rock House. This is a location I run paranormal tours from to get my point across. We take our guests into a room and explain that this is Annie's room

and that she was around 56 years old and passed away in her sleep. She was a servant and liked to cook bread etc. I have a room of people now focused on her story. We start asking questions like ‘Annie did you bake some bread today’? Is the activity that follows happening because Annie is in the room trying to communicate with us, or is it because we are so focused on her story we are unknowingly making it happen?

When I come back to precognition, I wonder how much of it is possibly our own doing? For example, if we have a dream that stays with us and we are constantly thinking about it, by changing our thought process and focusing on the details of the dream are we in fact making these things happen? So instead of ‘predicting’ a future event, are we ourselves making it happen?

This brings me to my favourite part of Ashley’s previous chapter:

One person’s grey alien is another person’s goblin!!!

I don’t need to elaborate any further here as it is straight to the point and this is a large part of where my own research takes me, the workings of the human mind. If a person has what we think to be a precognitive dream, are they ‘expecting’ it to happen? There is no way to actually record every aspect of a dream. We have to rely on our memory. Our memory no matter how vivid a dream may be, is not exactly credible. The brain produces what we call false memories. It can be either a distorted recollection, or it could be completely made up! When an event happens, maybe there are some familiar aspects which trigger the brain to think the dream happened in a way that mimics the actual event. The dream may not have even happened, but again some sort of familiarity associated with the event could cause the brain to suddenly remember a dream that didn’t actually happen.

Chapter 7
Ghosts of the Mind by Ashley

Only a few chapters in and we are already talking about some of my favourite areas of psychical research.

As ever Sarah has taken the ideas and points from my previous chapter, plus a little from both of our previous chapters and expanded brilliantly on them. Discussing concepts like Extra-Sensory Perception and Psychic Projection. Sarah also mentions the classic psi experiment from the 1970's, in which a group in Toronto decided to attempt psychical communication with a made-up entity. This was of course known as the Philip Experiment. It's this concept of manifesting probable entities that I am going to delve into within this chapter.

Now the idea of manifesting something isn't a new one and I'm sure if you trace back various belief systems some would certainly describe instances where individuals have tried to manifest various things. However, the question of these manifestations is often if they are true manifestations in our reality as physical forms or perhaps simply image's we see in our minds.

The Philip Experiment wasn't perfect by any means, but still presented us with the fact that something interesting was going on. However, it dropped in something a little extra, the possibility that our minds could generate communication and act on the physical world too. As amazing as this sounds it's again something that really fits into telepathy and perhaps telekinesis. For example, when the group received communication from Philip the unconscious minds of the group could have been answering the questions they asked. When their table moved by itself it may have been at the will of the group. As they were of the belief that Philip would move the table, the intent directed in this way may have made it possible, but ultimately it would be the telekinesis of the group.

Oddly 'The Mothman Prophecies' by John A. Keel, talks about a case of an apparition sighting in New York's Greenwich Village; a case that had been catalogued by Hans Holzer in his epic; 'Ghosts: True Encounters with the World Beyond.' A book which I often use as a reference point. However, Keel's take on the apparition; often seen dressed in a long black cape and wide-brimmed slouch hat, is a little different from Holzer's. In fact, Keel's comprehension is a complete change from the norm, which is

often seen to be the restless dead. Holzer suggest that the ghost at the Greenwich Village residence to be that of John La Forge. Keel suggests the ghost isn't that of someone that has passed away but is a character that was invented by the prolific writer Walter Gibson. According to Keel, Gibson produced a full-length novel every month for many years. Many of Gibson's novels being written at the Greenwich Village residence. The character that Keel refers to is 'The Shadow', which Gibson created in the 1930's and was very successful. Interestingly in the novels 'The Shadow' lurked in dark alley's dressed in a cape and broad-brimmed slouch hat.

This now sounds a little like the Philip Experiment? We have descriptions of apparitions sighted at the Greenwich Village residence, but these descriptions match a character created by Gibson. So, what's really going on here?

Keel follows this with an interesting point; could it be residue from Walter Gibson's very powerful mind? We do know that some people with the power of their minds can move objects, even bend spoons and keys. Mental telepathy is now a tested and verified phenomena. About ten percent of the population have the ability to see above and beyond the narrow spectrum of visible light. They can see radiations and even objects invisible to the rest of us.

The concept that perhaps Gibson's prolific writing about 'The Shadow' somehow actuated the character into reality is indeed an interesting one. This follows the more spiritual concept of a Tulpa, which is supposedly created through spiritual or mental powers. However, in Gibson's case the only method or process that's used here is his own creative process and the fact that he would have written about 'The Shadow' on many, many occasions. Does that mean the Greenwich Village apparition is a Tulpa of Gibson's character 'The Shadow?'

Another possibility in my opinion is that of some kind of telepathic interaction occurring here. Perhaps when individuals enter the property their unconscious reaches out for more information and that connects with the novels of Gibson and 'The Shadow' apparition comes into the mix. Information available from the minds of the living, rather than communication from spirits.

Of course, there is one more possibility, which is less supernatural; which is simply that the individuals had knowledge of Gibson's novels. Now although having knowledge about Gibson's novels is one thing, it

doesn't necessarily create a link between the individual and then being in Gibson's former property. However perhaps this is where additional psychical links come into play between the information, the individual and the location. This in turn could generate the apparitions in the mind's eye based on the information known and localised triggers.

Returning to Keel and 'The Mothman Prophecies', these concepts don't only need to apply to apparitions. Often, we assume that Unidentified Flying Objects (UFO) or Extra-Terrestrial (ET) sightings are related to alien visitations from beyond our solar system. However, there is a possibility that UFO's and ET's could be a form of apparition experienced by individuals. It's believed that our understanding of the universe has evolved, so too has our sightings of the unknown. Whilst a few hundred years ago people may have associated sightings in the night sky with perhaps witches on broomsticks, fairies or other supernatural creatures, these days the same sightings may be associated with UFO's and ET's. Our perception of the unknown has changed over time, which equally suggests that the sporadic information we receive is influenced by our current perception of the world around us. What we understand as reality certainly seems to be the product of a mixing pot of ideas, memory, education, belief, sensory inputs and perhaps a little bit of emotional feeling too. A generalisation which sounds relatively straight forward, but each of these aspects are unique to each of us. Perhaps that's why it's so damn hard to pin down exactly what consciousness is?

It certainly seems to suggest that our minds are powerful things indeed. Is it possible that many of our probable unknown experiences could simply be ghosts of the mind?

Chapter 8

Getting Down to the Soul of It by Sarah

In his latest chapter ‘Ghosts of the mind’ Ashley followed on from my mention of the Philip Experiment and leads onto the Mothman Prophecies. Which if I am going to be honest, I’ve had a fascination with long before I started researching the paranormal field. It is all in the name of trying to determine where paranormal activity is actually coming from. While we have looked at the pineal gland and telepathy, we can’t ignore the fact that it could all be a complete fabrication of our mind, something which sceptics actively argue over.

Can ‘ghosts’ be explained by science?

I have created a whole series on explanations for supposed paranormal activity called ‘Stuff Paranormal Investigators Need To Know’. Quite a lot of it comes down to brain function and how it processes information. We know that the brain can trick us into seeing faces in mist. We know that the brain can make us think that we hear a voice that is really just static. We know that a certain frequency of sound can make our eyeball vibrate to the point that we experience the feeling of being watched. When the brain cannot process what it doesn’t know, it improvises. It doesn’t like the unfamiliar and it makes us feel uncomfortable when it has trouble processing information. These feelings are often mistaken for something paranormal because again it is the ‘unknown’. It is no wonder that sceptics thrive on this information as there are theories and explanations for almost everything, and it almost always comes back to the brain and how it can be ‘tricking us’. When you get to the nitty gritty of actually looking at studies, while there are scientific theories in place, in some instances science is unable to replicate certain phenomena without any doubt or possible variables in the explanations.

Is it intelligent or residual?

Paranormal investigators generally classify what they consider a haunting into different areas. The two most common are what we call intelligent and residual hauntings. What may surprise you is that people also tend to classify spirits and ghosts into different categories as well. A ghost is considered to be a residual energy. It is like a playback of a past event - usually thought to be something traumatic. It is stuck in a loop of replay. As it is a playback, it is something that people believe they can

detect, but not communicate with. It is left over energy. An intelligent haunting is what people refer to as a spirit. This is what is considered to be the energy of a person who was once living and has now passed over. For whatever reason, they have been unable to cross over to whatever place it is a soul goes. While I now speculate if a 'spirit' is perhaps us or caused by the power of our mind, the majority of the population believe it has something to do with a person's soul.

What is our soul?

In Ancient Egypt, they believed the soul was made up of several elements created as an eternal force which lived inside every living being. In order for all the different parts of the soul to function, they believed a body needed to be intact which is why mummification was such an essential part of their burials.

- The Khat was referred to as our physical body which when it becomes a corpses is our connection between the soul and our earthly life.
- The Ka is our astral self and is what most people in today's society consider to be the soul.
- The Ba is our means of travelling between the Earths and the Heavens once passed by way of a human headed bird. There is a Ba linked to each physical body. It could travel to the heavens but also return to Earth to visit loved ones.
- The Shuyet is the shadow of the soul and represents comfort and protection.
- The Akh is your immortal higher self created from the magical union of the Ka and the Ba and is considered an enlightened spirit. The Akh could return to Earth to haunt the living if they have done something bad or appear in the dreams of loved ones who needed help or guidance
- The Sahu was the part of the Akh which was capable of appearing in the dreams of loved ones.
- The Sechem represents the power to control a person's surroundings and outcomes.
- The Ab is the heart and represents good and evil and is what defines a person' character.

- The Ren is a person's secret name that was given to them by the Gods and is only known by the gods

Source: Ancient History Encyclopaedia

Greek Philosopher Plato's views on the human soul were that our very existence on Earth was a mere shadow of some kind of higher creation. Our body was just a vessel and if anything, was in some ways restricting the full capabilities of our soul from reaching a higher plain or a higher form of consciousness - something which I hear a lot of today through spiritual circles. Plato believed that a soul goes from human to human which is what would explain for some the idea of past lives.

"Either death is a state of nothingness and utter consciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if death be of such a nature, I say that to die is to gain; for eternity is then only a single night."

Plato

Another Greek Philosopher Socrates teacher of Plato, believed that a person's soul was immortal. Death was not the end of a person's existence, but marks the separation of the soul from the physical body.

"Give me beauty in the inward soul; may the outward and the inward man be at one."

Socrates

Catholic theologian Saint Augustine believed that the soul was also immortal and that the body and the soul is what makes up a human. He didn't necessarily believe that a soul transferred from physical body to physical body.

"When speaking of God, no one should think of him as something corporeal; nor yet of the soul, for of all things the soul is nearest to God."

Augustine

Hundreds of years BCE, philosophers were discussing the same things we talk about today in regards to the mind, the body and the afterlife. These people considered themselves to be dualists.

Of course it wouldn't be Supernatural Synchronicity if things didn't come around full circle. Ashley mentioned in one of his earlier chapters of Supernatural Synchronicity about Descartes dualism when we were exploring the source of psychical phenomena.

"I believe it was Rene Descartes who's philosophy on the distinction between the mind and body started the debate, which is still evident today on 'mind-body dualism.' This for me highlighted a concept where on one hand you have the physical body, the brain; which follow physical laws of nature. However as this construct gives rise to our consciousness perhaps, then the non-physical element of the mind exists. If then the mind is non-physical and can exist beyond the physical body, then the concept of survival becomes more of a reality."

Ashley Knibb

So is a ghost or spirit really just our soul living on in what we consider to be the survival hypothesis? Is there a reason that the general population for centuries have believed this or is it more than likely we are influenced by religion and our ancestors views that we just haven't questioned it? That is what this series is all about, it is asking the questions that make us think.

Chapter 9

What is Intelligent Spirit Communication? By Ashley

In the previous chapter Sarah talks about the Soul, but she also touches on an aspect, which we acknowledge most see as their understanding of ghost hunting or paranormal investigation. And yes, the two things are different, very different! I'm talking about intelligent and residual hauntings.

As Sarah mentions these are reasonably well-known classifications in the field. An intelligent haunting generally suggests that the phenomena displays some kind of intelligence. That is, often activity occurs in response to a question or request. I'm sure a few of us have been present in an investigation when we have requested that a spirit moves a trigger object. Then remarkably the object moves by itself. In a similar fashion and as we often see on TV shows, we often see a similar kind of response when devices are used such as KII to communicate with spirits, they light up in response. In more recent times these seemingly simple tests have been presented more often than not as 'intelligent communication', which seems to then present a very real possibility of survival for those that witness the event. The problem this presents us with is relatively simple, what we thought was intelligent communication, just simply is not! It's a statement that will probably raise some question and certainly some disagreement, so let me explain.

An intelligent haunting or communication should be something that is 'watertight', especially if we are to use it as a possibility of proving survival. So, why am I being a little picky about this! I've often seen groups of ghost hunters become quickly excited and proclaim intelligent communication had been received. In the past I'm sure I have done the same. The problem is we often interpret reactions of devices as a kind of communication, which is an approach that has been highlighted by paranormal TV shows. Actually, those devices are just providing readings of the environmental factors they are designed to measure. It's often these readings that may seem to occur at the same time as we ask questions during our investigations. This happened to my own team during an investigation. We attempted asking a few questions out loud whilst in a room of a probable haunted building. To our surprise we receive some

responses on a couple of EMF devices. We continued to ask questions; some questions received a single illumination, whilst others received multiple. So, in a classic scenario we thought we had ‘intelligent communication’. However, there was something a little off here, which was noticed by a team member that wasn’t listening to the conversation. He noticed that we had a pattern with our responses and more importantly there appeared to be a similar time gap between the responses. This prompted us to stop interaction and see if we get a response without a question – we did of course. We then moved to determine the source, which was an alarm cable that appeared to liven every ninety seconds or similar. It was a complete fluke that when asking a question, it would fit in the interval between bursts. The reason we received single and multiple responses to questions was because the individual with the EMF device moved. It’s was as simple as that and certainly not an intelligent piece of communication.

The point is we can often jump to conclusions no matter how focussed we are and how much technology we are using. These days there is a lot more ghost hunting technology on the market and whilst I love a bit of tech; it can equally be a huge misdirection in psychical research. Paranormal TV shows have promoted the concept of reactive investigating, where devices or approaches give an immediate probable response, which in turn allows investigators to ‘react’ during their investigations. The problem is these are clearly designed to make paranormal TV shows more engaging. However, it’s incredibly suggestive and I’m afraid not at all conclusive evidence. Great for a ghost hunt or event, but not so great for a proper investigation. When conducting a true investigation, you need to capture lots of data over set amounts of time to comprehend patterns and changes from normality. It’s also important to comprehend what data you need to capture, which could be determined on a case by case basis.

So, ‘flashy lights’ are not necessarily evidence of intelligent communication. Surely if an object moves by itself, then that could only be a spirit communicating intelligently with us? Actually, it might not be and weirdly this one comes from a couple of lines of experience. The next time an object moves just after you’ve asked for it to do so, ask; “was that power of spirit or power of the mind?” The odd thing is that phrase was passed onto me via a medium, allegedly from a spirit! Seems odd they should question themselves or propose that the source should be our own minds, but it’s a phrase I actually quite like. However, it was also this particular

phrase that had me re-evaluate an experience I had at Peterborough Museum, where we witnessed an object move by itself. At the time the group were communicating with what we believed to be a spirit child, asking them to move an object. Eventually the object moved much to our excitement. Now when I review those event's I am more inclined to state that the evidence points more to probable telekinesis, due to the group being so focussed on the moving of that object. This seems evident when you consider aspects like the Phillip Experiments table tipping and psychic projection experiments.

In fact psychic projection highlights other communication often considered to be intelligent, which is of course Electronic Voice Phenomena (EVP). The history of EVP is very interesting and a concept which has made its way out of the laboratory into the lesser controlled paranormal field. Friedrich Jurgenson is often cited as discovering EVP in 1959. However, Raymond Bayless was conducting experiments in the early 1950's in a sound- proof studio with Astral Projector Attila von Szalay using good old reel-to-reel recorders. As EVP became more popular the likes of Raudive got involved and this sparked a great debate in regard to its validity.

Now if we re-think EVP and consider the possibility that we are projecting the answers to the questions we ask, psychically onto the devices, then that throws doubt on the source of that communication. This highlights the need to define the source and question what we believe to be intelligent communication.

There have been some interesting aspect of psychical research that could be considered to be 'intelligent communication'. For me these include the Cross Correspondents and the Scole Experiment, both documented heavily by the SPR. The reason these for me are more likely to be probable intelligent communication is down to how extensively they have been documented and researched. They show there's something going on or at least the documentation provides us with the possibility.

Chapter 10

What Exactly Are We Looking For? By Sarah

We started off with a bit of philosophy and now we are talking about the bones of paranormal investigating. In his latest chapter: What is Intelligent Spirit Communication? Ashley asked that very question as well as questioning the methods that we use to gather this 'intelligent communication' and how we interpret it.

"The problem this presents us with is actually relatively simple, what we thought was intelligent communication, just simply is not! ……
The problem is we often interpret reactions of devices as some kind of communication, which is an approach that has been highlighted by paranormal TV shows".
Ashley Knibb

He goes on to talk about the 'technical equipment' that modern-day paranormal investigators are using and how it turns our investigative methods into a 'reactive' environment, which mirrors what we see on paranormal television reality shows. You have to admit; he raises a great point here and yes, I am guilty of this on a number of occasions. For this reason, it is here that I am going to break away from the 'intelligent communication' part of things and focus on us, the paranormal investigators as I feel Ashley has highlighted a very important and significant factor here – it is all about interpretation.

Our motivation and belief affect our interpretation

I hear the word intent spread around quite a lot throughout the paranormal field. It is our reasons for doing what we are doing. Some will claim they are in the paranormal because they want to help people. Others are on some sort of pursuit of the truth stemming from a personal experience. Some like myself want to get to the very core of it and spend our time researching and questioning absolutely everything. There are some that just enjoy it and are fascinated by the paranormal. But we must also remember that not everyone wants to be a serious paranormal investigator. They aren't out there to prove anything to the world; they just want to see for themselves. Then there are those who in some form or other want to be YouTube or television stars. This is a general summary of a vast, widespread and complicated paranormal field. So when we look at these

generalised categories, you can see how a person's intent will influence how they interpret an experience.

Someone looking to make a TV Show or web-based video will be looking for sensationalism. As much as we complain that paranormal television doesn't accurately represent what we do in the field, the cold hard fact is that no one is going to watch a video of people sitting around in a dark room waiting hours for something to happen. Myself included, I would probably get bored and switch it off. In order to make content, they need something. I don't think it is done on a deliberate level, but subconsciously, they are more likely to interpret things a bit differently to someone who is there to just observe and ask the questions. They will interpret things differently to a person who is there just to have an experience. The way we have 'learnt' to investigate will have a large impact on how we interpret this information.

Look at say how you investigate today compared to how you did when you first started. In my case, in the beginning I was very open 'spiritually' for the possibilities and didn't care too much about what was happening, as long as I felt that something was happening. I was surrounded by people who felt they were highly sensitive to the paranormal, so I read things the way they would. This soon changed and I turned into a very tech heavy person and thought to myself '*wow I have all these amazing devices that can talk to me*.' At the time this filled a void. I felt I was surrounded by people who claimed they could see, feel and hear 'spirits' and I couldn't see what they were seeing. I couldn't feel what they were feeling. I wasn't having the same 'connection to the paranormal' they felt they were having. So I felt the equipment was my direct line to the other side. This however was until I actually learnt how the equipment really worked, and I learned it wasn't really picking up anything 'paranormal' at all.

I have now taken a much more observational role, relying less on equipment and quite frankly, I am pretty hard to impress with 'activity' these days. This has been my personal progression over the last few years. You see if you look at the different ways I have investigated over the last several years, the way I interpreted information has completely changed on more than one occasion and it most likely will again.

I think realistically this will be true for most of us as we evolve and learn. As this happens, we can at times fall into a bit of an overconfident comfort zone and we can start to overcomplicate things. When we have this

‘comfort zone’, even debunking a certain piece of evidence can sometimes turn into an elaborate theory. A series of events that in some ways while there is a possible natural explanation, becomes so elaborate and complicated it is even more unlikely to be something paranormal. For example, if we investigate with 3 large kits of equipment, is it all necessary a 3 hour investigation? Are we trying to make things too complicated?

Occam’s (Ockham’s) Razor

This comes from philosopher William of Ockham.

“Entia non sunt multiplicanda praeter necessitatem - More things should not be used than are necessary”.
William of Ockham

It works on the pretence that in science when you are presented with two different explanations, the simplest is more likely to be true. It in essence tells us to keep it simple. It tells us not to over complicate things and focus on the theory that works best based on the circumstances in front of us.

‘*Occam’s razor is summarized for our purposes in this way: Extraordinary claims demand extraordinary proof.’*
William J. Hall - Paranormal author

It is used as a benchmark when hypothesizing or ‘coming up with theories’, which is a large backbone of what we do as paranormal investigators, or more to the point, what we should be doing. I really believe that some people investigating the paranormal, don’t really know what it is they are looking for. They copy what they see on TV or what they see others doing, yet I don’t really know if they truly know what they themselves are looking for. We need to be asking questions and looking down different paths. William of Ochkam used this principle to justify many conclusions, including the statement that “*God’s existence cannot be deduced by reason alone*.”

Why can’t this be used when it comes to the paranormal?

Strip back the tech and simplify the techniques we use during an investigation. Let’s get back to the basics. Sometimes we can also overcomplicate things too much, we theorise to the point that we can’t effectively test or experiment because it is just too complicated. Sometimes we modify or create an ‘experiment’ on an investigation to the point we don’t even know what we are doing anymore. There are too many steps to follow or too many variables to look for. When you start simple, as you

collect data or ‘evidence’, it in turn adds to the details and more complex information to the hypothesis, it evolves all on its own.

“Nature operates in the shortest way possible.”

Aristotle

Keep it simple with your investigating and as Ashley said keep it simple with your tech. Don’t make things any harder than they need to be.

Chapter 11

Can We Simplify the Unknown? By Ashley

Our journey has already been pretty amazing; we've talked philosophy, psychology, techniques and so much more. Which brings us to Sarah's previous chapter and an old friend of mine into the mix; Ockham's Razor.

As Sarah outlines in her chapter Ockham's Razor is used quite a bit in science and is all about identifying the simplest route, which is more likely to be true. In my opinion this is an important aspect to investigate when approaching the paranormal, especially as we often seem to be making conclusions based more on belief. Interestingly those leading beliefs are not always religious in nature when it comes to aspects of paranormal investigation. As Sarah mentions, many investigators mirror what TV's Ghost Hunters (not the show but a generalisation) do and see that as the only path of progression within the field. Which in my opinion is a massive shame as it means many talented investigators in the field are missing other approaches as they fight for popularity on a YouTube circuit. Obviously, this is vague overview and it's more complicated than that, but you get the picture.

Of course, at the end of the day we must each follow the path that makes us happy and if that's creating YouTube content or only attending Ghost Hunts for personal experience, then that's perfectly fine in my book. Let's just call it as it is rather than adding a modern media fuelled sensationalistic view to it.

Getting back to Ockham's Razor; this was something that was on my mind when I wrote; 'The Theory of Telepathic Interaction,' which was an idea I had for visually documenting telepathic interaction. It could also be used to document communication of a spiritual nature too. Ockham's Razor helped me look at cases using the Feynman inspired ideograms to reduce their source to a single point. The problem being this was often reduced to someone that was very much alive! Basically, the most likely source of the communication would be telepathic interaction from one person to another. Not from a spirit that might be hanging about. That's not to say that a spirit isn't a possibility but given what we already know in regard to telepathy, the simplest and more likely source would be someone local or indeed non-local to the location of communication. Another more likely source was also the individuals own mind. I always found it fascinating that

communication from a probable spirit was more likely to be from other minds. This was of course supported by many articles and books in the field of parapsychology.

I think the first thing to call out here is that if the source of this information is telepathic, then we are looking at a probable scenario where the capabilities of our minds are quite remarkable. Perhaps our ability to use telepathy to communicate is something that's in all our futures.

However, I cannot leave this without discussing why a spirit is a less likely source for the information. Now I know many Mediums and have spent a lot of time working with the belief that the information they receive is provided by a localised spirit of some kind. Firstly, this isn't a claim that I discount or argue as being incorrect. How can I, there's quite a lot of anecdotal information that supports this as a possibility. However, as a Medium believes in probable communication from spirit, I'm more convinced that we could be the source. The reason in my opinion is the simple aspect that survival remains unproven. Don't get me wrong like anyone in this amazing field, I'm still hoping to discover something that may help us understand survival beyond death, but right now we are still waiting on that gem.

Something that often confuses people and especially more spiritually inclined individuals is that I've had some personal experiences, but those experiences haven't turned me into an instant believer. Equally those personal experiences haven't changed my mind regarding the source of communication. This is also related to information, where the Medium may utter the words; 'there's literally no way I could have known that!' Often the Mediums are a little taken back when I present a possible telepathic explanation. This often leads to some fantastic conversations where my theories are challenged by the Mediums beliefs and I challenge theirs. Most of the time these end in a classic 'agree to disagree' situation, as might be expected.

The point I'm trying to make here and poorly perhaps, is that the simplest route defined by Ockham's Razor could depend on the individual. In the case of the Mediums the simplest route is their source is that of spirit, what else could it be? However, I find the simplest route to be us as the source. As many things in the paranormal, there's not a specific answer.

That said we could argue that Mediums are driven by their beliefs, hence their source is spirit. They have a bias in place which directly affects

their ability to utilise Ockham's Razor. Still it could equally be argued that my conclusions are drawn based on a desire to present a more logical explanation.

So, how can we evaluate the simplest path in order to determine that elusive source?

Firstly, discussion is key. Understanding the different points of view and approaches will gain us all a better comprehension beyond our own biases.

Secondly, balancing empirical facts with beliefs and information to find commonalities may lead us to a much better understanding. As in an investigation (be it criminal or paranormal) we should look at the solid facts and how they may match up with say witness statements. This is also somewhere we could utilise content analysis. Content analysis is an important technique used by the social sciences, this allows us to view the data not just as events, but also as text, images and expressions in order to interpret their meaning. This can greatly assist us when analysing large amounts of information in relation to the paranormal.

Thirdly, simplify the best way we can with all the information we have available to us, and seek more information where there are gaps.

There is certainly a lot of work for us all to do, but we can start with the first point – discussion.

Chapter 12

Is time the key? By Sarah

In the last chapter, Ashley has gone further with my thoughts on Ockham's razor and applied it to how individuals interpret the paranormal.

"The point I'm trying to make here and poorly perhaps, is that the simplest route defined by Ockham's Razor could depend on the individual. In the case of the Mediums the simplest route is their source is that of spirit, what else could it be? However I find the simplest route to be us as the source. As many things in the paranormal, there's not a specific answer."
Ashley Knibb

I feel that leading on from this it is an ideal time to take us back to the beginning of Supernatural Synchronicity where we spoke about the source of this phenomena. Ashley alludes that when applying Ockham's Razor, the simplest explanation could be that it is us that is causing this activity and it is something that I know we have both spoken about before in our own work. Almost every day I receive a comment or an email from a reader saying that they believe that 'we are the ghosts'. It is important to point out that it isn't us saying an individual is faking the activity, but potentially unknowingly causing it. The question we must then ask is how are we causing this? I have speculated earlier in this book that perhaps a person's pineal gland could have a significant part to play, but there is another avenue I want to discuss. In order to get there, I want to take you through a few different theories first.

Many Worlds/Alternative universes

The many worlds theory is something I have been exploring for several years. There are specific experiences that I have had which have made me question if perhaps this could be a possibility. It is something that is often explored in movies which helps to explain the concept. I often use the example of the movie Sliding Doors. In the movie, the main character lives out two possible realities depending on something as simple as catching a train. In one scenario she catches the train and is sent down a certain path. In the other, she misses the train and her life takes a completely different path. This concept itself explores the possibility that there are many worlds or universes that exist in parallel to the same space and time as the one we are living in. I am not going to go into this in too much detail because it is something that I know both Ashley and I have explored in our own blogs

and touched on in this series before. I do however want to look at it from a slightly different perspective.

Is it possible that something someone is doing on one side of the world, could affect someone on the other? Could this offer some explanation to some of our so-called paranormal experiences?

The Butterfly Effect

In the 1961 meteorologist Edward Lorenz was entering data into a computer model to perform weather predictions. Instead of entering the full precision number of 0.506127 he simply entered 0.506. The result of this was a completely different weather scenario highlighting the smallest variant can make a completely different outcome. The phrase was coined over 10 years later as Lorenz published papers and made presentations to his peers about the concept. Not having a title for his talk, one of his colleagues used the butterfly analogy to give it a name. This sort of theory of course was discussed long before this, but Lorenz is credited with coining the phrase. While the concept refers more to atmospheric and weather conditions, over the years, people have taken this theory to mean a lot more. It is the thought that something as small as a butterfly flapping its wings in New Mexico, could inevitably cause a hurricane in China. If the butterfly had not flapped its wings in that exact spot at that point in time, the hurricane would not have occurred. Essentially it is a very small event having a big impact.

The Butterfly Effect or the Chaos theory as it is also known has a lot of connections with time travel amongst theorists. They believe that if a person can travel back in time and do something differently, it can completely alter the future. The next question of course would be, is our future pre-determined by all of these different possibilities or paths presented to us? Perhaps the answer to this lies in what is called the Akashic records.

Akashic Records

The Akashic Records are said by theologians to be the energetic records of all souls containing information about their past lives, their present lives, and all possible future lives. It is like a library of books, where each book represents each life time of a particular soul. These records are stored in what is considered to be a 5th dimension. We live in a 3-dimensional world. The 4th dimension is time which we cannot see. Some consider it to be the bridge between our physical world and the spiritual world. The 5th

dimension is thought to be the first major spiritual dimension where a person reaches a higher form of consciousness. It is in this 5th dimension that a person can supposedly access these records. In order to do so, they have to pass through the 4th dimension which is made up of time. It is referred to by some as the astral plane. While thought to be a key in accessing spiritual enlightenment, is time itself the key to understanding paranormal phenomena?

You have people who talk about astral travel where they feel that they essentially leave their human body and travel anywhere in the world. Even watch and talk to people living in the now. Does that mean that this 4th dimension or quite simply time, could in fact be the essential piece of the puzzle?

Is Time the key?

Time seems to be one of the common denominators in a lot of different theories related to the paranormal. As some theories may seem to some, many are driven by the concept and our perception of space and time.

"Now he has departed from this strange world a little ahead of me. That means nothing. People like us, who believe in physics, know that the distinction between past, present and future is only a stubbornly persistent illusion."

Albert Einstein

The above was written in a letter from Einstein to the family of a close friend, not long after he learned of his death. If there really is no linear flow of time and we were to see 'reality' as it really is, what does that mean for what are perceived as spirits? Would we find our answers? While it may not be an extension of our consciousness or a form of telepathy, what if it all came down to time and how we perceive it?

Think about EVPs you have caught or information that you have received on an investigation. Does that lead you to think you are communicating with someone from the past? We jump to that conclusion because that person lived say over 100 years ago and they must be deceased. How do we know it isn't in fact a living person? Perhaps they are astral travelling (maybe unaware?). Maybe there is more to time and space than what we know. What if the voices or information received is coming from the future? What if Einstein is right about the past present and future being an illusion?

Chapter 13

Could One Universe Affect Another? By Ashley

Every once in a while, in its expansive, ever extending and often all-encompassing state, exploring the paranormal you stumble upon a gem. I must admit that Sarah's previous chapter for me is such a gem. Over the previous chapters I have mostly picked out one point that Sarah has made and then expanded on that, but her last chapter leaves me spoilt for choice.

So, I've decided to do my best to look at all those aspects discussed by Sarah, add my own spin and then ask both you the reader and Sarah to respond.

First up is that all too fashionable concept of the many world's theory. Oddly this was one that I recently talked about before reading Sarah's chapter. Coincidence? Perhaps it's more of a Synchronicity? I won't explain the concept again, Sarah's explanation was fine and if you need more, Google and YouTube do a fine job. Otherwise grab yourself a physicist, yes I know one.

The only thing I will add to this is perhaps a slightly different perception. Obviously! Let's imagine for a moment that each of those many worlds or specifically many universes are perhaps individual bubbles. Stay with me okay? However, rather than those bubbles floating about only touching occasionally, I tend believe they are more likely to be constantly connecting. Making them a foam with each bubble in close proximity. Some seem to be almost the same bubble and that's important, as we tend to separate things to understand them. The very fact the foam acts as one show's there to be a fundamental relationship between our many universes. This also grants for the possibility of one universe to interact with potentially another. It also means though that each universe could have the same, similar or dramatically different physical laws attached to it. Exciting, if that's true.

Now it's possible to theorise that if those many worlds are interacting with our own, then perhaps that could explain some paranormal activity too. Mind you, I'm possibly just para-theorising here!

As Sarah outlines in her chapter, it could simply be a choice that takes you from one path to another, a choice could change the universe you're in. Just like Sarah's movie analogy of Sliding Doors.

Next up Sarah talks about the Butterfly Effect or Chaos Theory, with the smallest action potentially resulting in a big impact at another time or/and place. Now this one is time travel 101 isn't it? Although it has also been part of a recent time travel discussion I had, which quickly became quite the heated debate. Back to this chapter, time travel 101. The butterfly effect pops up in all kinds of time travel movies, not just the movie of the same name too. So, whether you're time travelling in a phone box, police phone box, a DeLorean, Steam Train, or an Elton John inspired airboat. Bonus points if you can name all those films or TV shows by the way?

The butterfly effect is directly related to the paradox of time travel, and sometimes known as the 'grandfather paradox' too. Even if you argued that we could travel back in time and simply observe the events as they happened, then you would be wrong. Our physical presence, especially if realised by others would have a future impact. Now if you decided to make changes to the timeline, without knowing how those changes play out you could potentially prevent yourself from even being born. This particular paradox is often one that can cause great discussions. Some will argue that there is limited connection between one action and others into the future, but the problem lies in the fact that if you change the past you potentially change all interconnected actions, from the tiny to the massive. Changes made in the past to undo some horrific acts in history for example, could end up wiping out something amazing that was set to benefit humanity in the future. However, there's a secondary paradox argument, what if the very action of someone travelling back in time is the very reason someone related to them exists at all. Let's call that one the John Connor Paradox shall we?

However, let's now tie the butterfly effect to the many world's theory; what if an action in one universe can also affect, be it directly or indirectly something in another universe?

We've spoken previously about Jung's collective consciousness possibly giving us access to information that everyone else has, but if we are to agree on a possible many world's situation; then that consciousness may extend beyond our own universal reality. I have mentioned Gaia Theory before, which presents the possibility of all things on earth being connected. Well if that then expands into our universe, it could equally imply links into many other probable universes. Our reservoir of consciousness may well extend beyond our own wildest expectations.

Hence an action in one universe could also impact another universe in some way. Equally if the differences are built from choice then it might be logical to suggest; the choices we don't make may present themselves in those other worlds. Although I have to admit, I'm not sure I'm particularly comfortable with there being other versions of me, surely one's enough?

These concepts do give us something odd, which is a possible explanation for the Akashic Records of which Sarah spoke about. I've written about the Akashic Records previously in my previous chapters and online blogs, so I'm not going to go into detail here. Suffice to say it's seen as a huge library type place, void of space or time, but contains everything that has happened and will ever happen. Well according to Sarah's and now my chapter I think the Akashic Records may have just increased in size somewhat, if the void of space and time can increase in size!

Now if we are keeping in mind the many worlds theory and the butterfly effect, then it's possible that out there is a universe that has knowledge of all the other universes. Which just writing that down sounds a crazy possibility!

However, this would also mean that the Akashic Records would exist in a universe where time and space wouldn't really exist. This is simply because the information from the infinite number of universes and everything that's ever happened and will happen, would be massive. Obviously there's other ways to store information other than loads of books in a library, as we know these days a lot of information can be stored on computers. Technology has already changed our understanding of what can be stored in one place. Equally thanks to technology we can keep information for longer periods of time. Fundamentally technology is already challenging the past understanding of information storage in space and time. Could further advancements like quantum computing take that to the Akashic Record levels?

Also, if you start to look at our own world we are beginning to collate masses of information on our history and add to it daily. We are without doubt in an information age, perhaps that's why we buy into concepts like the Akashic Records so much.

So, returning to our time travelling thoughts from earlier. Another concept to keep in mind is if we did time travel, then we may not travel along our own timeline. We could be simply transferring to another universe. If we then apply our foam of many worlds that are interconnected,

we can then see the possibility of bouncing from one reality to another. Which reminds me of the TV show Quantum Leap. Perhaps we are all just jumping from one reality to another based on our choices?

Is time the key? Personally, I don't think it is, but this is simply based on the possibility that is the Akashic Records exists void of space and time. If so then that surely rules out time as a key. However, this all presents a new common denominator in my opinion, information itself. Information is a constant in all probable universes. Without information other aspects wouldn't exist. It could be argued that information is non-specific and could encompass time. But is it not the information that gives us the structure in each of our possible universes. Equally if we were to travel back in time or bounce to another universe, the information that constitutes us is what may travel?

In fact, there's something called the Black Hole Information Paradox, which basically is a debate about whether information disappears into a black hole forever or can manage to escape where nothing else can. Stephen Hawkins even worked on this before his death suggesting that it was possible for information to escape or at least remain on the event horizon. Why is this relevant? Black Holes have often been suggested as possible connections to the other worlds, universes or dimensions. They appear to influence pretty much anything out there in our universe, even time. However, if Hawkins was right and information can escape then perhaps that information isn't just from our universe, but successfully transferring from ours to others and back again. Something which could also support my suggestion that information could be the key rather than time.

Chapter 14

Unperceived Existence & the Paranormal By Sarah

I was so thrilled that Ashley was so taken with my last chapter 'Is time the key'. While talking about these kind of aspects isn't what you will find in mainstream discussions about the paranormal. I feel they very much have a place in the way we think about paranormal phenomena. Ashley actually put it best when he said:

"However, surely thinking about the wildest possibilities, even beyond our personal understanding it is important in order to move things forwards"

Ashley Knibb

With this in mind, Ashley certainly didn't disappoint with his response: Could one universe affect another. He carefully deconstructed each of the theories I worked with and put his own spin on it. There was one particular element that stood out when he spoke about the butterfly effect and its relation to time travel.

The butterfly effect is directly related to the paradox of time travel, and sometimes known as the 'grandfather paradox' too. Even if you argued that we could travel back in time and simply observe the events as they happened, then you would be wrong. Our physical presence, especially if realised by others would have a future impact.

The part that triggered a thought is the words physical presence. Is our physical presence an important part of paranormal phenomena? Is it one of the pieces of the puzzle so to speak?

If a tree falls in the forest, and there's nobody around to hear, does it make a sound?

Philosophers have long argued that sound, colour, taste, smell and touch are all secondary qualities which exist only in our minds. This essentially means that hearing a sound for example is considered to be a human experience rather than some kind of physical phenomena.

So if we were to ask the question *'if a tree falls in the forest, and there's nobody around to hear does it make a sound?"* As there are no 'ears' to hear the sound, the answer to this question is often no. The idea was proposed by Irish philosopher George Berkeley in his 1710 book called 'A Treatise Concerning the Principles of Human Knowledge'. Unperceived

existence is a philosophical term that plays between existence and perception, something which I found profoundly relevant when it comes to paranormal phenomena.

Can we know that objects continue to exist even when they are not being perceived by anyone?

Well, maybe we cannot be absolutely certain of their continued existence during the times when they are not being perceived, but common sense tells us that in all probability they do continue to exist even when not being perceived.

Can we know that objects exist even when they are being perceived?

"Surely no one would be so sceptical as to hold that we cannot know objects exist when they are being directly perceived. Common sense tells us that of course we can know that objects exist during the intervals that we are directly perceiving them."

John Locke - An essay concerning human understanding 1690

When it comes to paranormal phenomena, Ashley and I have both spoken before about perception. We all have a different perception when it comes to the paranormal. If we apply the above when it comes to the paranormal, we ask the question - is paranormal activity happening when there is no one to observe it? This then means that paranormal phenomena purely comes down to how a person observes this phenomena and then how they perceive it. It is all quite thought provoking and it is something I will leave up to you for your own thoughts.

Does our presence change things?

Veering away from philosophy, let's look at actual paranormal investigating. In order to observe paranormal phenomena, we need to enter a location to do so. While we may not be in the room at the time, we are likely setting up equipment like recorders or video cameras to be able to observe any possible activity. A person or persons entering a location means just as in the butterfly effect theory, by being there we have changed things. I know this is a question I have actually asked myself on several occasions. "Is activity occurring because there is a potential haunting, or is it happening because I am there?"

I know that many people who actively investigate the paranormal often think this as well. Do you ever hear someone refer to themselves as a paranormal beacon? Whenever they are around activity just seems to

gravitate towards them. Some people feel it is due to some sort of psychic gift they may have and that spirits resonate with them. Others feel it is because they have a special connection with the other side as they are out there doing it so often.

What if I bring this back to what we have implying all along? What if it is actually us causing this activity? Just being there could actually be causing these things to happen. Just thinking we are a 'beacon' for activity could actually make it happen. No matter what path of research I seem to look down, it always leads back to the same doorway. Behind that door, is us. Are we the main component here?

"Observations not only disturb what has to be measured, they produce it ... We ourselves produce the results of the measurement."

Pascual Jordan

Chapter 15

Psychical Phenomena Dynamics By Ashley

This collaboration just continues to evolve in my opinion and Sarah's latest chapter brings us to some real aspects of philosophy. As Sarah stated;

"*While talking about these kind of aspects isn't usually what you will find in mainstream discussions about the paranormal. I feel they very much have a place in the way we think about paranormal phenomena".*

More so they are something that we should be exploring and talking about given we all have so many different areas of knowledge and experience. It has always been my aim, through my own work, to inspire others to look further beyond the commonly accepted ideas within the paranormal field. Something you often hear during events, investigations or general discussions in the paranormal field; comments like; 'oh that's stone tape,' being used without fundamental discussion or investigation.

In her last chapter; Sarah discusses the age-old philosophical debate regarding; if a tree falls in the forest, and there's nobody around to hear, does it make a sound? Oddly this philosophical discussion has been present throughout my life and one I have found all too relevant in the field of the paranormal. This equally highlights a huge point, which looks at whether phenomena may occur without our presence. In previous discussions I've had the greatest support from the suggestion for example that some phenomena recorded on video, is often when there is no one present. Which basically means paranormal phenomena caught on video, could be due to cameras being purposely placed or just because there was camera in the right place at the right time. The problem I have supporting this suggestion of activity occurring when there isn't anyone around is perhaps our perception of how something is observed or even when it may cause probable impact. Just because we are not local to a paranormal event doesn't mean that our remote or later observations shouldn't be considered as influencing a phenomena.

This is a hard concept to grasp as we live in a world where you need to be in the forest to hear that tree fall. However, that's not exactly true regarding paranormal phenomena. A fantastic example of this is Crisis Apparitions. Two books by early members of the SPR, document a fair bit on this subject; 'Phantasms of the Living' by Gurney, Myers and Podmore, 'Human Personality and its Survival of Bodily Death' by Myers. Both were

written back in the good old days of psychical research, so may be a little tough going. However, more recently Brandon Massullo wrote an excellent book called; 'The Ghost Studies' that ties Crisis Apparitions into this theory, which is worth a read.

Basically, a Crisis Apparition is said to appear to a family member, loved one or close friend at the time the person dies or experiences a highly traumatic event. I believe the time frame is generally plus or minus twelve hours from the time of the event. Although I'm not sure that twelve hours is completely set in stone. The reason this relates to the tree in the forest situation is because often the event occurs somewhere non-local to the person seeing the Crisis Apparition. So, basically something happens somewhere, and someone can be aware of it somewhere else. Perhaps if you had a deep emotional connection to our tree, then when it fell in the forest you would know. A Crisis Apparition of a tree? Well people have seen stranger things!

When we look at accounts of phenomena the common denominator is always us, no matter how much we try to discount it, we are always present to witness what happens in its varying forms. This then brings into question concepts like residual energy or the stone tape theory. Both suggest a 'recording' of events or of an individual leaving it to continuously play on loop for all time. It's a beautifully romantic possibility I won't deny that and if I couldn't return as an 'intelligent' spirit interacting with fellow investigators then at least let me be a recording for friends and family to visit. The problem here is that in theory often this recording is associated with traumatic emotional events that allow them to imprint on a locations structure! However, this again is more theory than fact. If memory serves me well, I'm sure I once read about Andrew Green investigating such a case, but there turned out to be no traumatic event and the ghosts seen were actually still alive. Things like that are why I question these theories that often become accepted normality to many ghost hunters.

However emotional ties do seem to be an important part regarding Crisis Apparitions. Bonds built up through emotion or even gradually over time do appear to have such a bearing on whether we see a loved one at the time of their death. Although there is also what seems a certain amount of randomness to such events. This brings us back to information and how we interpret it. Sometimes Crisis Apparitions can be quite cryptic, even to the extent where the witness is almost unaware their friend or family member

has died or had something traumatic occur. They may not even recognise the person and then relate the event once they learn the person has died. Oddly you also seem to encounter these kinds of situations in a hospital or care home environment. Obviously, this is likely to be the bond between carer and patient that presents itself in a manner like family or friends. In fact, recent research by Alejandro Parra into activity in a hospital setting suggests it's an interesting place to investigate with something obviously going on.

This all does begin to highlight another piece to the puzzle that possible emotional attachments can help with the probable flow of information telepathically. Perhaps that's why we end up seeing such things as Crisis Apparitions. However, it still leaves us a little vague on things like random apparitions at supposedly haunted locations and those weird scenario's when objects appear to move by themselves, when you're there or not.

I recently read an interesting blog by Cat Ward (catintheshadows.com) on Vardogrs, which talks of apparitions of people before they arrive. So, you may see a vision of your friend that then disappears only to become a reality later when they physically arrive. Once again an apparition of the living rather than the dead, which could be seen as a premonition of events that were soon to occur. Ward details a few examples in her blog on this and references them as 'Phantasms of the Living'. The point being that these experiences are so vivid in their nature they were often mistaken as real. Once again, the intent in the cases mentioned by Ward, seems to be given here as a commonality. As Ward mentions intent is a form of emotional output, so once again emotions come into it.

In the cases of Vardogrs there may well be intent and indeed an emotional tie, but that intent may not have been conscious. In fact, the unconscious maybe aware of what was to occur later and may have projected the information or even communicated the information telepathically. Thus, the witness of the Vardogrs is more a recipient of information transmitted telepathically and which they then decipher in relation to their own localised environment. We often get caught up with a physical (so to speak) aspect, which could potentially project an apparition or manifest one like the concept of a 'Tulpa' as Ward mentions. Either way it's an interesting point and once again like the Andrew Green case shows us that we shouldn't be so quick to determine all apparitions as being related to the dead. A point, which in itself lays a huge amount of query at

the door of Ghost Hunters? Who often relate any activity to potential spirits that have physical past relationships with the location. We need to determine the source before we can truly discern the who! If indeed there is a who.

If a tree falls in the forest, and there's nobody around to hear, does it make a sound? Of course, it does, but like paranormal investigation, if you're not measuring the right elements then you sure as hell can't prove it. Equally and perhaps from a more spiritual perspective, if you had a strong connection to the tree that falls, then perhaps you would feel its demise. You might have a precognitive dream showing you the tree crashing to the forest floor. As odd as all this seems, it's important we look at other philosophical possibilities as well as psychological, physiological and environmental too. The very reality of true psychical phenomena is a determined dynamic, which requires certain aspects to align before we witness that all important activity. In my opinion this lack of simultaneous evaluation probably means we often miss a heck of a lot of activity.

These 'psychical phenomena dynamics,' can often be seen in séance room type experiments. This is due to the focus being in one space, generally a room around a table. The people involved often have a common trust and belief, I'm talking here of more closed groups – like the Scole Experimental Group. There is an understood process or approach to the session that all involve buy in to – again the Scole Experimental Group and Philip Experiment being prime examples. It is often in these environments we see some interesting phenomena occur. All of which is due to this probable 'psychical phenomena dynamics;' it can even be seen in some investigation teams as they work closely in a tight-knit trusted group. However, as they change aspects like the environment, the dynamic is shifted slightly and then less or sometimes more activity may occur.

So, the question remains is it power of spirit or power of mind? What is the source or indeed sources of this phenomena? In order to really know we need to further discuss the topic, gather the data and together really start looking for those patterns. That way we should be able to determine the true nature of 'psychical phenomena dynamics.'

Chapter 16

Is It Naïve For Us To Think That Psychical Phenomena Could Be Limited To Just The One Explanation? By Sarah

As we start to slow down the pace a little, we have really started delving into the depths of paranormal philosophy. In his latest chapter ‘psychical phenomena dynamics’ Ashley looks at the human element and what role we potentially play. From crisis apparitions to emotional connections, Ashley explores the dynamics required for psychical phenomena to potentially occur

“The very reality of true psychical phenomena is a determined dynamic, which requires certain aspects to align before we witness that all important activity. In my opinion this lack of simultaneous evaluation probably means we often miss a heck of a lot of activity.”

Ashley Knibb

It is this emotional aspect that I want to explore further as I feel in a sense it ‘backs up’ my arguments that we are potentially the source of paranormal phenomena. An emotion is a complex psychological state that involves three distinct components: a subjective experience, a physiological response, and a behavioural or expressive response. As humans we all experience emotions in varying degrees. I have spoken in my own blog before about the concept of Emotional Transference. It is where a person feels that something potentially paranormal is making them feel an emotion they don’t identify as their own. In simple terms, a spirit could make them cry or feel angry for what seems like no reason.

Emotional Transference

We all have some element of empathy programmed into us. It is just more sensitive or dialled up in some more than others. It is with this in mind that it would make sense that a spirit was once a living person and that people can feel the emotions of a spirit. A lot of people do believe that a spirit can make you feel emotions. It is what is called, emotional Transference. A person can suddenly start crying or become quite aggressive or angry and they cannot offer an explanation as to why. It is in these cases they believe that a spirit is transferring these emotions to them. It is important to understand that this is considered to be different to

possession. The person being affected is very much in control of themselves, their thoughts and most importantly their actions.

Emotional Projection

In this book, Ashley and I have both explored the human element. Not conforming to the mainstream idea that a ghost is potentially the soul or consciousness of a person that has passed, we have delved deeper into the paranormal abyss and looked at the possibility that it could be us. We have spoken about psychic projection and in the same vein we must look at emotional projection. In the same way a person may feel a spirit is communicating with them by feeling an emotion, what if they are simply picking up on the emotions of a fellow living human. What if the reason we are connecting on an emotional level is that we are unknowingly projecting our emotions in a form of psychic projection? Is that why the story seems so close to home - because it is really our own story? Poltergeist activity is said by some to be merely a projection of emotions - most common in hormonal teens. Think back to your teens and how much of an emotional time it was. Your body is changing, hormones are making your feel all these weird emotions you have never felt before and you are learning the responsibilities of life. Is this why Poltergeist activity is most common in a household where a teen (usually female) is going through puberty? It also seems that in a lot of private cases, when someone reaches out for help and believes they have a negative spirit in their home, there always seems to be a lot of negative things happening in their life. This is why it is essential that investigators are trained in mental health first aid and be able to refer people to get further help. It is that common it has become essential. Are they really being haunted by a spirit, or are they actually projecting their own emotions causing the negative energy?

Is emotion the key to psychical phenomena? I don't think it is. I think perhaps instead emotion can influence how we interpret possible activity and possibly even project in certain circumstances. So with everything we have explored over the last chapters are we any closer to determining the source or psychical phenomena? While in all honesty we will most likely never be able to answer this question, there is another course that I want to revisit because I feel it does play a major role, and that is our subconscious mind.

Does the subconscious mind manifest paranormal phenomena?

I have explored the subconscious before in my own blog and even in this series, but more from a perspective of how it potentially influences our perception of paranormal phenomena. What if we look at things from the point of view taken during this series? We have talked about psychic projection and how we potentially are unknowingly causing things to happen. Could this be coming from our subconscious?

"Our subconscious minds have no sense of humour, play no jokes and cannot tell the difference between reality and an imagined thought or image. What we continually think about eventually will manifest in our lives."

Robert Collier

Paranormal investigators are out there actively searching for extrasensory activity. We talk about it every day. We live and breathe all things paranormal. If I look at things in accordance in the context of the above quote from metaphysical author Robert Collier, if we are continually thinking about the paranormal, will it manifest? Is our LOVE for the paranormal essentially making the activity happen? If we are going into a location with the intention to investigate activity, is this intent causing the activity to happen? While this could potentially offer an explanation for why so many paranormal investigators report a high level of activity, what about the random cases or sightings? There are so many variables when it comes to each theory that there doesn't seem to be a one size fits all answer to each case here.

So I have to ask the question …

Is it naive for us to think that paranormal phenomena could be limited to just the one explanation?

More and more as I research and even actively investigate out in the field, I am led down this path that it is us. We are the source. I have to ask myself though, why is it that some believe one thing while others are so set on another. Could it be there really is no one size fits all answer when it comes to the paranormal? While we say we need to be open minded to certain things, is it naive for us to think that paranormal phenomena could be limited to just the one explanation? Is all activity just limited to a spirit of a living person? Is it just limited to multi dimensions? Or is it just limited to being us projecting? What if instead of just one of these things, it is a bit of everything? I often think that in many ways, a paranormal investigator can be more close-minded than someone not as actively seeking answers. In

a recent poll I conducted, I asked people which different aspects of the paranormal they believed in. I found the belief structure quite fascinating. It seemed to the majority of people, the concept of a ghost or spirit was plausible yet something like Bigfoot existing was not. To me this was surprising as when looking at something like Bigfoot, in a lot of ways it seems more possible as an evolutionary anomaly than compared to a spirit or alien life on another planet. Even when having discussions about the 'ghost hunting' side of the paranormal, investigators can be quite close minded. They get stuck in their ways and their opinion and fail to look at the bigger picture. Their perception and opinion is after all based on their own experiences. We all have different experiences and perceive them in our own way. If we can't agree and sometimes refuse to even entertain new ideas, where does this as a field leave us? After decades and even centuries of theorising and researching, we are still no closer to getting answers, yet we still keep searching and debating. I quite honestly don't know the answer to this.

Chapter 17

The Paranormal Phenomena Trilogy by Ashley

As Sarah mentioned in her last chapter, we've touched on paranormal philosophy, theory and so much more. It's been an interesting journey that's for sure and I've really enjoyed collaborating as it really helps to expand your perspective.

It would be, in my opinion, completely naïve to believe that there is one simple explanation for paranormal phenomena. Something that is evident in the fact that we often see variations in the phenomena itself. Equally as individuals we interpret that phenomena differently. In fact, even situations that have logical explanations have often been misinterpreted as paranormal phenomena. It's this regular misinterpretation of information that can often lead to the definition of certain scenarios as being supernatural, yet in reality they are completely natural. I often feel that Electronic Voice Phenomena (EVP's) is a good example of this form of Ghost Hunter world. In order to conduct proper research into such a phenomenon you would really need to work in a sound proofed studio. The reason being is that in any normal environment or even a quiet location in the dead of night, you will have multiple background noise sources. This invalidates EVP's as evidence in my opinion due to the lack of control over them. They become further subjective when we listen back and interpret what we hear as probable ghostly voices at the location.

Now the simple argument against what I've just said, tends to be directed towards EVP's defined as; a) crystal clear; or b) class A EVP's. In these EVP's the voices are said to be so clear they are unmistakable, right? Well wrong actually. Even when we reach agreement that the recorded voice is not one of the Ghost Hunters, which suggests another source, a more logical step becomes psychic projection rather than spirit. We have seen lots to support psychic projection as working, whilst survival of personality after bodily death is yet to be proven. And yes, I know psychic projection is not exactly proven either, but I believe there's more to support it.

Sarah mentioned a valid point that ties into what I've already mentioned. She asked if our subconscious mind might manifest paranormal phenomena and, in my opinion, I would say most definitely. However, I'm not talking about as in are we imagining it all, but where unknown to us it

generates activity in order to help with transference of information. I believe it was Jung that suggested a possible collective consciousness that would explain information or ideas are transferred amongst the entire human race. This is why historically speaking you see similarities in structures the world over, even though the different civilisations had never met. More recently Rupert Sheldrake suggested connections between generations and species through what he calls Morphic Resonance. William James suggested similar through what he called a reservoir of consciousness. We have discussed numerous times throughout this book the concept of telepathic transfer of information, which all builds a good case to suggest that information is constantly being communicated between our subconscious minds.

This information only becomes relevant once it makes it to our conscious minds and that can happen for several reasons. It's something that is relative to our position in spacetime, as it relates to our current environment and/or situation. It is information that has an emotional importance, which makes it currently relative. This could be related to a situation when a medium is attempting to obtain information or pass a message from a loved one. Does that information come from a loved one that has passed away? That would be nice and I can't rule it out as a possible source, but it's more likely the information source is either the individual being read by the Medium or someone that knows the person and has knowledge that creates the illusion of valid communication with a spirit. At least that is the alternative source that I would suggest.

When searching through paranormal investigations you find cases where the unexplained event has been given unknowingly a seemingly logical explanation. This is an example of Supernatural Synchronicity the term Sarah and I came up with and chose as the title for this book.

Supernatural is attributed to a force that is beyond our current scientific understanding and known laws of nature. Synchronicity is a term associated with the simultaneous occurrence of events, which appear significantly related, but actually have no discernible causal connection. Think about those two meanings for a moment. Supernatural Synchronicity is exactly what we are looking for when we discuss paranormal investigation or research. We are looking for something that is beyond current scientific understanding and thus hasn't been covered in the laws of nature as we currently understand them. However, we are also looking for a series of

events that are or at least appear to be related, yet their cause doesn't appear connected. That means we are looking for a source that may cause multiple oddities or perhaps is the catalyst for multiple paranormal events to occur.

This returns to something in my previous chapter and something echoed in Sarah's chapter; we are not looking to measure one thing at a time. Moving forwards we need to be capturing multiple streams of information, but from one location at one time. Of course if we can capture that data collaboratively, that would be awesome. That may help us to discern patterns in that information and later perhaps a source of the phenomena. This doesn't mean that we should all be running into locations taking various readings, we would end up drowning in insignificant data. So, we need to define why we are investigating in a certain way and why we are measuring say the temperature in one area or perhaps working with a Medium in another. An investigation case isn't built on one piece of evidence alone, it requires good research, multiple sources of data to support theory and the investigator to review their findings in a balanced unbiased manner. Then research of any kind should be made available to peers for review, this is where we build our understanding.

Towards the end of Sarah's chapter, a very interesting point is made regarding mindset. Sarah discusses a recent online poll that she conducted in which she was quite surprised with some of the results. I'm referring to the fact that Sarah's poll respondents seemed to indicate that the concept of ghosts or spirits was plausible, but other paranormal concepts like Bigfoot, Mothman or alien life was less plausible. Now this could be due to the sample group being more concerned with ghosts and spirits rather than cryptozoology. This is evident in the huge following that there is out there for cryptozoology or UFOlogy, especially in the USA. As both Sarah and I have mentioned in previous chapters, there is often a division of the paranormal. Hence it often seems a rare occasion that you get cross-over between say UFOlogy and Ghosts or Spirits, perhaps better known as survival research. I personally would like to see more cases where we do discover links between UFO and ghost related activity. Something which is often not considered, or as Sarah mentioned in her chapter; '*it can generate a closed-minded approach'*. A good example being ghost hunters will remain focussed on a specific location, which means that they will associate probable activity to that location's history. Associations to history, whilst interesting are often very lose and are certainly not definitive. However, that

often ties back into belief again as it is often the ghost hunter's belief that the activity is related to the resident ghosts, something that is a conclusion without objective proof.

Paranormal phenomena cannot and should not be related to a singular explanation in my opinion, at least not at this point whilst we still know so little about the phenomena's cause. As both Sarah and I have previously mentioned, we are most certainly part of the puzzle and a large piece of it too. Sarah spoke of physical links such as the pineal gland, which there has been some interesting research academically that supports this concept. We've also touched on Extra-Sensory Perception (ESP) in places, discussing aspects like telepathy being a mechanism to transfer information from one mind to another. There are also ideas such as stone tape, which place the information or ghost as an environmental recording at the location. Greater exploration of these ideas has linked silicon into the mix. It is present in nearly all things in the universe, although it's never quite alone and bound to other elements. The suggestion being that silicon may have the properties to store such recordings as ghosts. Similar to the silicon idea is that the water present in the localised environment stores the recording of our ghost. Another idea, which has found some support due to a little research into water memory. The thought from the ghost hunters being that if water can have memory then perhaps that could explain ghosts.

This of course only really touches the surface of possible explanations of paranormal phenomena. In amongst the realms of parapsychology and academic research into psi, there are many areas that have been evaluated. Information of which can be found in Journals such as the Journal of the Society for Psychical Research, Journal of Parapsychology, Journal of the American Society for Psychical Research, and many more publications. In my opinion Historical Literature regarding paranormal phenomena is often a resource that is under utilised by ghost hunters and there really is a lot available to build good research on. Research that will help us gain a better understanding of the paranormal phenomena we encounter.

Explanations for paranormal phenomena can be found in our psychology, our physiology and our environment. Surely if we are to understand this phenomenon then understanding this dynamic collaboration of our mind, body and environment is going to be key. Especially as each impacts the other and probable phenomena. This really isn't anything new, you can see similar viewpoints in alchemy when they talk of Spiritus,

Corpus & Anima, which refers to the Spirit, the Body and the Soul. Perhaps this combination is important to the supernatural world in a similar fashion to the natural world.

Chapter 18

Are We Capable of Finding Answers? By Sarah

In his latest chapter The Paranormal Phenomena Trilogy, Ashley brings his thoughts full circle on the different aspects we have discussed. From the pineal gland, ESP and even some paranormal philosophy, we have covered a lot of ground. As Ashley referenced in this article, in terms of finding explanations for paranormal phenomena, this can be found in an abundance of literature - right through to an academic level.

"Explanations for paranormal phenomena can be found in our psychology, our physiology and our environment. Surely if we are to understand this phenomenon then understanding this dynamic collaboration of our mind, body and environment is going to be key. Especially as each impacts the other and probable phenomena. This really isn't anything new, you can see similar viewpoints in alchemy when they talk of Spiritus, Corpus & Anima, which refers to the Spirit, the Body and the Soul. Perhaps this combination is important to the supernatural world in a similar fashion to the natural world."

Ashley Knibb

If I take you back to the very beginning of this book, we explored Descartes theory of dualism where the mind and the body were considered to be separate. This sparked the initial idea that it is was something within us. I have looked at the pineal gland and the idea of our soul. We have delved into psychic projection and the notion that we in fact are the ghosts. I added that perhaps there is not just one explanation for everything, and that there could be a lot more in play here than what just one person believes. With this Ashley encourages people to record different types of information when investigating the paranormal, though he advises to do so with caution.

"Moving forwards we need to be capturing multiple streams of information, but from one location at one time. Of course if we can capture that data collaboratively, that would be awesome. That may help us to discern patterns in that information and later perhaps a source of the phenomena. This doesn't mean that we should all be running into locations taking various readings, we would end up drowning in insignificant data".

Ashley Knibb

I have read over this particular quote several times and I have to wonder to myself, is a lot of what we are doing out in the paranormal a form of 'insignificant data'? How do we know what we are reading in terms of data sets when we don't fully understand its connection to paranormal phenomena in the first place? Yes, we go to locations and measure statistics on things like temperature because the general theory in the paranormal field is that if a spirit is manifesting, it will produce a cold spot or a drop in temperature. Or what about the readings we take of 'EMF' because for some reason we seem to believe that a spirit either emits EMF or can somehow manipulate the field. I am led of course to ask the question, who exactly came up with these theories? Why are we blindly measuring this information without actually knowing what specifically to look for? You may say if there is a 10-degree change in temperature that is significant enough to consider it to be paranormal. What about the difference of temperature in each room? What about certain items retaining heat? What about the fact that people feel the 'cold' differently? What about the ultimate fact that the laser pointer thermometers that a lot people use to measure this information are actually incapable of measuring a 'cold spot' because they only read a surface? While some people do collect data using loggers etc, it still means that there is a lot of data out there that is being measured incorrectly. If we are gathering data incorrectly in the first place, it is insignificant before we even begin. As Ashley noted in his article, a true EVP session should really be done in a sound proof recording studio as this is the only way you can say without a doubt that there is no outside influence to possibly contaminate the recording. This of course is quite impossible in most instances so where does it leave us? Does this mean we are setting ourselves up to fail before we even begin?

Are WE what is holding us back from getting answers?

Belief in the paranormal has been around for centuries, and yet we are still no closer to answers. We are far more sceptical than our ancestors, who were certainly a lot more spiritual and faith based a society than we are now. I have to wonder if our human nature and attitudes is what is actually holding us back from getting answers?

What if we did find the answers and had it on paper endorsed and stamped that it was scientifically proven that we live on after death or can exist in some other dimension, will our human nature eventually try to take advantage of this? Knowledge is power and human nature does not always

cope well with power. Knowing there maybe something better awaiting on the other side, will some try to speed up the process toward the next step? Will people try to mess with natural laws? People can be capable of some terrible things, especially for their own gain. Would this be any different? Will some be driven in a quest to 'live forever'? We even see certain behaviours already in the paranormal field of some individuals treating it more as an ego driven exercise than a pursuit for the truth. Is this a warning sign? Perhaps for our very own 'protection' it is better in a lot of ways to not know some things. On the spiritual side of things, I hear people tell me that there are certain 'rules' on the other side that are governed by some sort of council. In fact, I know a lot of people who tell me that 'spirits' can tell us the day we are going to die, except their law says that they can't. I suppose in a lot of ways it makes sense that if we have certain natural and physical laws (I'm not talking about criminal laws), the afterlife or other dimensions would have some form of laws as well. Maybe we are able to get a glimpse but not the full picture, because we cannot be trusted with this knowledge. As humans, could we be trusted with that 'power'?

Our brains are capable of so much, this we already know. Our brain processes information in ways that science cannot always recreate and cannot measure. While there is a lot that we can explain, there is so much that we are yet to understand. The human brain though is fallible and much like power can be the down fall of human nature, ego can be equally damaging. If we refuse to open our minds to other possibilities, how are we able to move forward as a field? If we are unwilling to acknowledge and correct our shortcomings, our research into the paranormal falls into this 'insignificant data' category.

Much like that initial thought at the very beginning while exploring Descartes dualism where we questioned if it is something within us causing this paranormal phenomenon, perhaps the human element inside us alone is what is stopping us from finding these definitive answers. Is it something that perhaps we are just not 'meant' to know?

Chapter 19

The Ghost Hunter Evolution by Ashley

The thing about the paranormal is that it's constantly changing as much as parts of it remain the same. Whilst many groups head out each weekend to gain their ghostly fix, repeating the approaches they used last weekend seen on television; academics and more serious investigators seek to push the research forwards. As I've mentioned in previous chapters the subject of parapsychology has grown greatly within universities and we are seeing serious research emerging from those universities. A brief look through the SPR library and numerous PhD's works can be found on the bookshelves based on parapsychology. The point being here; whilst ghost hunting has grown greatly in popularity becoming an accepted hobby and part of mainstream television, that aspect still appears relatively unchanged in its approach. However, in my opinion academics have made great advances in gathering information and looking to experiment in various ways. The problem is that these two parts of the same interest often remain very separate, but a few do often sit on both sides. I for one started off as a ghost hunter basing my initial techniques on what I had read or seen on television. My own understanding and approach evolved over time, as I identified flaws in the methods I was using and learnt of other approaches.

Now it's important to highlight at this point that many ghost hunters that venture out each weekend are not necessarily interested in long term serious research. They are interested in the paranormal, but that interest is more driven by the search for an experience. So, they may visit these many supposedly haunted locations with the hope they may personally experience something paranormal. Something, which may be on the minds of anyone interested in the paranormal world. After all it can be those very experiences that maintain the interest for many. There's nothing wrong with this approach, if this requirement is identified and admitted.

However, true investigation of the paranormal requires that you start with a completely blank canvas or as it's often called an open mind. Although many may state that they of course start with an open mind, it is not that simple. We each have differing knowledge and beliefs, all of which impact our open minds somewhat. This is something I have witnessed many times during paranormal investigations. I have even identified my own bias on a few occasions. This can become amplified by working in groups as we

then begin to follow social convention. In these circumstances some can believe they have experienced something paranormal, when they have unknowingly followed the group in order to be an acceptable member. Oddly or perhaps not, this is something that many don't accept. This is generally because we often wish to be seen as individuals in charge of our own destiny. The truth of the matter being we are social animals seeking the acceptance of the group.

Does this present us as ghost hunters with a problem regarding our investigations? In my opinion it potentially does; especially as we could be driving our investigations through belief rather than fact in this manner. This is where returning to true scientific methods and gathering data rather than just anecdotal information on various experiences becomes essential to the progression of the field. Granted we still require that anecdotal information, but that only becomes a small part of the puzzle. Whereas today it is often perceived by many as being a large more important element of what we seek.

There are of course many elements of psychical research and paranormal investigation that will be required to change for the field to progress. These vary greatly from academics, ghost hunters and television shows; but in most cases it is a mind-set that needs to alter.

Frustration often seems to present itself in the situations where one group doesn't appear to be looking for the same end results. This presents the field as being very disconnected with specific groups basing their conclusions on pure belief or even probable fantasy. I must admit many years ago this used to bother me and I often wondered why some were in the field at all if they were not willing to look at the facts, but only follow pure belief. However, over the years I have read a great deal and witnessed many individuals approach their work from nothing more than a position of belief. Nevertheless this yielded more positive results. Once again though this is not anything new and was seen in the early days of the SPR when they investigated Mediums and Séance groups. In fact, it was my own work with those at the Royal Oak Pub in Swanage that highlighted this to me and helped me personally to evolve as a ghost hunter.

I originally began investigating the Royal Oak Pub with a relatively simple approach - look at the reported activity, find logical explanations for it and that which could not be explained, may be considered paranormal. It's what I used to call the 'Ghost Hunters' (referring to the popular

television show) approach and often used the term ‘debunk’ too. However, the Royal Oak presented a very different challenge straight away for me.

Before going into a more detail about that challenge it is probably worth emphasising that up until that point, most locations I had investigated were what could be called supposedly haunted historic places. Which meant that they were places generally open to the public during the day, but with a few reports of paranormal activity had become popular as locations for ghost hunters to investigate overnight. Something I found particularly interesting early on in my ghost hunting days, was they often had reported paranormal activity many years ago with long gaps where no activity was reported until the ghost hunters started to visit. Which meant that often these places were not active hauntings until they were visited week after week by ghost hunters. This raised many questions for me personally, as it didn’t really make that much sense. What I had learnt from ghost hunters and television suggested that these locations had ghosts dwelling there regularly. However, places that even had staff present had nothing paranormal to report but place a team of ghost hunters there overnight and reports of anomalous activity were present. There were a few exceptions to the rule, where a few staff had reported experiences. This is where the idea of us being the common denominator, mentioned in earlier chapters came from. There is of course a little more too that involves belief, intention and attention. As these all seem to play a factor when it comes to the occurrence of activity. There also seems to be one other fact that perhaps sits in a more controversial position - the presence of probable fraud.

Often fraud is presented in a solely negative frame, suggesting that if it’s present during an investigation then perhaps the group or an individual are not being completely honest. This will of course lead to any probable evidence that is obtained being disregarded and rightly so. However, what if we take a few steps back from actual fraud to the drama of a séance or investigation. I choose the term ‘drama’ as it fits brilliantly with Tyrrell’s ‘Apparitional Drama’ of course. Now this may be an aspect of the paranormal that’s often missed as our focus is on identifying paranormal activity, which means we are already a part of the drama. It was only through taking a step back during investigations or séance’s that I began to realise this drama existed. Tyrrell identified similar in apparition cases, ideas which can be applied to séance’s and modern paranormal

investigations. In fact, many groups will follow the format of television shows, which suggest this approach is surprisingly spot on.

Interestingly this drama - ritual - process - can often yield far greater results than a hard-scientific approach, but the problem is then the lack of controls, which places those very results in question of being potentially due to fraud.

I personally experienced this for myself at the Royal Oak during a séance, where rather than setting up many controls and ensuring the whole thing was filmed, we went with the flow. We had one camera recording on battery and took no notice of it at all, it of course ran out of battery early on and then we were left with pure personal experience. Sat around the table were members of my team and locals, including the pub landlady. On this occasion, my part in the drama was to advise everyone where they should be seated, which I derived from an intuitive feeling. I also acted as a bridge between both groups, communicating to all throughout. Others played their parts too, including Trans-Mediumship from a couple of the locals. Although in fairness there was nothing to suggest that this was not genuine. The situation built as we sat around the table and I must admit you do begin to feel a part of the group. Then as there was an odd feeling in the air and some strange messages regarding time passed to the group; I saw what I could only describe as an illuminated forearm located at the opposite corner of the table behind my sister. I mentioned I had seen something and the lady to my left (also one of my team) described to me exactly what I had seen. At this point the conversations and messages conveyed had no relation to this apparitional arm whatsoever. It simply appeared and then quickly disappeared. The locals never stated they could see it; in fact, they stated the opposite. However, what was apparent was the sequence of events to me; and how the drama built prior to the event.

I mentioned earlier how the Royal Oak presented a very different challenge for me, which quite simply wasn't just the overnight investigation of a location. It was so much more, an actual paranormal case, but more importantly it already had its common denominator - the landlady and the locals. Generally speaking, overnight investigations would possibly include one or two interviews of the available staff, but the Royal Oak presented many people to interview. This process soon gave us some interesting stories regarding the pub and its probable haunting. As I interacted more and more with those at the pub, my perception of this haunted pub evolved.

It was this evolution that led me to learn more about psychical research and join the SPR. This in turn brought me to study more cases; like the Scole Experimental Group, the Society for Research on Rapport and Telekinesis (SORRAT), and various cases involving Mediumship. The point being that the Royal Oak was the location and case that became the catalyst to my own evolution as a ghost hunter. Working the Royal Oak case meant I needed to learn more than I was currently getting from the ghost hunting community, which meant looking for more and that's where the SPR came into the frame.

Of course, that's simply a brief overview of my story. I still consider myself a ghost hunter as much as I do a researcher or investigator. At times I even refer to myself as an explorer, simply because sometimes if feels as if we are just that; searching undiscovered lands for answers regarding the paranormal.

The problem that is often perceived to exist is that the ghost hunting community are stuck making little or no progression. As mentioned in previous chapters this is simply not the case as we have seen many changes for academics, with many more universities supporting parapsychology as an option. Equally the very same universities continue to further their own psychical research. Where does all this leave the ghost hunter? Actually, somewhat left behind I'm afraid to say. Granted today they are full of new ideas advocating new technology to assist with their investigations, but a lot of this technology is based in belief, poor research or simply just appears to be part of the investigation drama.

I always find these concepts fascinating, especially as I to utilised various items of technology to aid my own investigations. Now, I am not suddenly saying that we should drop the technology as they are useless - I am saying that perhaps we could use them better in order to gather better data and information. For example, simply asking why we are measuring something and ensuring we do so in a more balanced method may change our own perception of what we are looking for!

Let's take an Electromagnetic Field (EMF) or Temperature reading during an investigation as an example. A single reading taken at one point during the investigation when we believe we experienced paranormal activity does not really tell us anything. We would need to compare that reading to multiple readings taken throughout the investigation, possibly taken over several days and nights; to prove that reading was anomalous.

That is what proper investigation requires. Interestingly though technology can help us, data logging devices can be placed in various locations to capture large amounts of information, giving us a better base line to work from in our investigations. In the past as I didn't have access to data logging devices, I have marked a specific point in a room and returned there at intervals to take readings and build a bigger picture. However, this raises the next point - calibration. If we are to follow proper methods during our ghost hunts, then the devices used should be calibrated to ensure the readings are correct. Obviously in some cases we may not be able to properly calibrate devices, it can be a costly process. However, a workaround could be to identify one device as a master and then ensure the others used are matched to that device. So, one master EMF reader for all your EMF readers. That way you will know which devices may differ in their readings to the master device. It also makes sense to label the groups devices to identify them individually. That way each reading taken can be associated to a device specifically, which in turn will show the variance to the master device you have. Sounds complicated and time consuming doesn't it? That's because true investigation and research is time consuming and so it should be.

As far as the evolution of the ghost hunter is concerned, it will be this attention to detail and method that will separate the hobbyists who do it for fun, from those that are interested in true research and pushing the boundaries of this field forwards. Everyone is of course entitled to their opinion and to spend their free time how they please; if visiting supposedly haunted locations with the hope of a paranormal experience is something you wish to do that's perfectly acceptable. After all it's likely that the explosion of ghost tours, overnight investigations, television shows, conventions and more have greatly assisted in driving psychical research into mainstream recognition. Whilst these elements could be considered the sensationalism of today, they have their place in the grand scheme of our research. As such they should not be disregarded, but studied more in my opinion. Often asking a group why they have an interest in the paranormal can present many reasons; from personal experience, to losing a loved one, to simple curiosity. Equally these present the individual with varying levels of belief, when it comes to the supernatural.

So, now it appears we have three main groups within the field; 1) the paranormal academics - conducting research and working out of

universities or established organisations like the SPR; 2) the paranormal scholars - a group constantly learning, applying scientific method, but also communicating with, working with, both academics and ghost hunters. And; 3) the ghost hunters - the group that are less interested in the academic aspects of the field, but don't disregard it. They also seem to be more focussed on experiencing the paranormal activity, often presenting this through social media, YouTube, events and television shows.

There are without doubt variations to these three with many fitting in to one, two or even all three. I don't present these as levels either, as in an individual wouldn't start as a ghost hunter and move up through the ranks to an academic. In my opinion, I simply present these as high-level groupings of the field. Personally, I don't believe I fit within the academics' category as I am not attached to a university. Although I am a member of the SPR and would like to publish more work in their Journal, it's not something I am constantly working on - I have my day job. However, I would like perhaps to class myself as a 'paranormal scholar;' simply because I spend a great deal of time reading and learning about psychical research. In fact, I currently report on the SPR lectures and Study Days for their magazine. I am lucky enough to attend all of those, providing me with a great deal of learning material on the subject. However, I am also a ghost hunter at heart as I still love heading out to a supposedly haunted location for the night. Now and then I prefer to take ghost hunts more seriously, but other times its simply for fun. I also know from talking to many in the field that numerous ghost hunters feel the same. Like many things, our interest in the paranormal is diverse and how serious we are about its research is equally varied.

The ghost hunter evolution depends on the individuals. Some will remain attending their weekend adventures at those supposedly haunted locations simply because they find it fun. After all, if you enjoy something then why change it to be fair. Others will aspire to do a little more providing social media content, television shows, conventions and more - which is great as it will maintain the interest in the subject. Granted it may be a little sensationalised at times, but at least it will continue to capture the attention of new people to the field. Although it could be said that these aspects may not help ghost hunters to evolve, without them the public interest could quickly fade. Hence, they have their place and importance.

However, I believe our evolved ghost hunters will seek more data and comply with more rigorous methods in attempting to satisfy the scientific community. This should hopefully create greater numbers of paranormal scholars that perhaps begin to challenge the academics. With any luck this may begin to generate more areas where people can learn more about psychical research, including its great history. True answers to the phenomena are likely to be found in the wealth of data and information we are already collecting on the subject. Not to mention the evolving theories on the subject also emerging from academia.

I have absolutely no doubt in my mind that true advancement in psychical research will be the result of fantastic collaboration throughout the field. Something, which may just require all of our various groups; academic, scholars and ghost hunters, to work together. As a race we often achieve great things together and as the question of survival is one that perhaps we all contemplate at some point, why not work together on its answer. Something that may also include the bringing together of various scientific approaches, beliefs, ideas and much more in order to truly understand what is going on.

The true evolution of the ghost hunter will be without doubt the ability to collaborate with other ghost hunters, scholars and academics to achieve true results.

Working together we are more likely to identify those events that are beyond our current scientific understanding, but appear related even though their cause may not appear to be. Together we may have a better chance of understanding the source and mechanics behind those events.

Through collaboration we may understand more about Supernatural Synchronicity.

Chapter 20

I don't know where we are going, but I know where we have been by Sarah

With so much to consider when it comes to the paranormal and so much to speculate, we have to ask ourselves, where to next? Where do we go from here? In order to know where we are going, we first need to look at where we have been. Not just from a personal perspective, but from a general research perspective as well. I suppose looking from a personal perspective I can see over the short span of a few years, just how much my approach and general attitude towards paranormal research has changed. It is a kind of evolution that I see happen amongst many within the paranormal community. If you are not changing, evolving and growing, what is the point? It is inevitable that either a person will lose interest and stop researching the paranormal all together, or they will take a change in their approach, even if it is minimal. I assume it would be rare to find a person that has been in the field for 10, 20 or 30 years and stuck to doing things exactly the same way the entire time.

I know I have changed completely from my first days as a paranormal investigator. I remember for the first year, I wouldn't even call myself a paranormal investigator, because in some way I didn't feel qualified. I was just someone who liked spending their weekends joining in on paranormal investigations. I made new friends and it was more about the fun and maybe having an experience more than anything else. Soon I started a group and my focus was on trying to give a voice to those who no longer had one. I spent my time trying to uncover the stories of the spirits I felt I was interacting with and matching information back to historical records. After a certain amount of time, I found I was no closer to answers and I was getting bored. I wanted to do more, however the people around me just wanted to experience things and were using spirituality as their own tool. There is nothing wrong with that if that is what you want to do, we were just on separate paths as I am not a spiritual person. I decided I wanted to go solo and focus more on the supposed activity itself. I didn't want to validate the activity, I wanted to question where it was coming from. What was the cause? This of course led me down the path I have been exploring in recent years. Parapsychology, a bit of philosophy and most importantly, asking questions. After a certain amount of time, I find this to be a

common path people go down. They soon get bored of the common approach and want to 'shake things up' and try new things. They know something is happening out there but what is it?

People have been fascinated for centuries with the paranormal. It is difficult to trace back to a specific period because cultures have long believed in a form of life after death. Paranormal research however found its way in the 1800's. While there were people out there asking questions and doing research in some capacity, in 1881 the Society of Physical Research was formed. This started the era of genuine research into the paranormal. It was during a time where spiritualism had taken over. Psychics during this time were largely frauds trying to cash in on grief-stricken families. The society was not established to defraud people, but more so to understand the potential abilities a person could possess and if there was any merit to the paranormal phenomena that people had long been reporting. As paranormal research evolved, we were graced with researchers such as Harry Price and Hans Holzer who many regard as a major influence to the way we research the paranormal. As time evolved, so did publicity and people found new ways to promote themselves. As television was born, people had a new way to advertise themselves rather than newspaper articles or releasing books. It was during this time that Ed and Lorraine Warren became quite popular with their famous 'demonic' cases. TV also meant that people had a new way to try and get their 15 minutes of fame and there were many claims of haunted dolls and poltergeists gracing our screens.

Eventually the paranormal reality TV era started. It showed potential future researchers that you could actually go out searching for the things that go bump in the night, those stories that we grew up watching on TV and reading in books. In the early 2000's, the birth of social media allowed people to connect with others in a way not possible before. It gave people a brand new platform in which to promote themselves. Suddenly the paranormal was more accessible than ever before. In fact, the average person could now even make money from it, you didn't even need to be a TV star. If you had the right kind of viral video on YouTube, it became quite lucrative. That one great video could make you thousands. With the right promotion, an everyday person suddenly could become a paranormal celebrity of sorts, just by having an online presence. In order to garner that

kind of following you of course had to keep your audience engaged and more so ……. entertained.

We are now in the era of paranormal entertainment. The paranormal is more popular than it ever was before. Instead of having to hide away your weekend hobby for fear of being shunned, it is now the cool thing to do. Dark Tourism has found a place in society and has attracted a whole new audience and generation towards the paranormal field. These people don't know who Harry Price is. They don't know what the word parapsychology means. They can however tell you who Zak Bagans is and what a spirit box does. It is a reflection of where we are with the paranormal today. It is more a form of entertainment and fun rather than serious research. This is a fact, but it doesn't mean that there are people not eager to learn or go further. The paranormal is more popular than ever before and much of this can be attributed to paranormal reality television.

I mentioned above, eventually people soon become bored of the common format of investigating and want to delve deeper with their paranormal research. While the paranormal reality shows may be responsible for bringing more people into the field, these people will either leave or decide they want to do something more. They go out and buy all of the equipment that they see on the TV shows. We can have all of the expensive equipment, but if we aren't using it in a productive way, what is it we are doing? For myself it was a couple of years ago now that I realised I hadn't been using my time productively. I think a lot of people agree that it takes you some time to figure things out.

After investigating for a few years, you kind of find your feet. When you start out investigating, you are literally copying things you see on these TV shows or what you see fellow investigators do because at the beginning it is all you know. As your confidence grows and you gain more experience, you soon work out what you want to do and more importantly how you want to do it. It was around this time that I was becoming uninterested with paranormal investigating. I was bored of doing the same old EVP sessions and asking the same old questions. At the time as I mentioned previously, I took the approach of researching the history of people that might be at a location and every investigation session consisted of the question '*What is your name and how did you die'?*

One day I kind of had enough and thought that there had to be more. I saw people conducting 'experiments' but there seemed to be no rhyme or

reason behind it. They did things just because that is how they saw people do it. At a certain point, I think we all find ourselves at this crossroad. You can either continue just plodding along in the dark, or you can really challenge yourself and the way you think about things. After a certain amount of time and experience, you start to see things a bit differently. It is at this point, that it is perfect to start applying scientific methods to your investigations.

When we look at the paranormal from a scientific perspective, there isn't much 'science' actually happening during a common paranormal investigation. The scientific method is not putting a locked off camera in a room focused on a K2 meter to see if it goes off when you are not in the room. It is so much more than that. What does the K2 represent? If it does go off what does that mean? If it doesn't go off, what does that mean? What question are you trying to answer by doing this in the first place? Do you have a specific belief or reason that you doing this or are you just doing it because it is what you think you are supposed to do? Experimenting during an investigation is quite intriguing but it also has a purpose. This is where the scientific method comes in. There are usually 6-8 points which are followed. I went with the 8 point process because I believe that the 1st point is what gets us to the scientific method in the first place.

Observe, question, research, hypothesize, experiment, text hypothesis, draw conclusion, report.

I have spoken many times about the importance of observation. Sitting back, watching, listening and using your senses. A notebook and pen is all you need to record your results. Most investigators will agree that the most important piece of equipment is ourselves - regardless of what ability you may have. It is from these observations that we start seeing things from a different perspective and it makes us ask questions. We then tend to base our research around these questions. It is at this point the method can get lost or muddled up a little. It is important to come up with a hypothesis or theory based on what we are questioning. We should then be investigating in a way to help us answer these questions. To do this, we need to put our theory or hypothesis to the test by conducting some experiments. What is important to remember with this process is that it isn't an overnight thing. You won't get your answer from one night of investigating. Experiments take place over long periods of time to get a wider range of results to analyse. Some experiments can go on for years. Once you feel you have

exhausted your experimentation it is time to conclude if your theory stacks up against the information you have gained from your experiments. One of the most important parts of the process comes next and is often overlooked: Sharing your results. The trend on social media is more geared toward showing an amazing video capture or experience caught on tape, you don't necessarily see people sharing their findings. This is where peer review comes in.

While you may not be following the scientific method to the letter, you are most likely following the process in some way. Peer review is so very important in this field, not only for yourself to grow and learn, but for others as well. If you come up with a new technique or theory, share it with your peers, ask them to use it and collate their information. People can be very protective and not share their information as they are afraid of being judged or feel that others may 'steal their idea'. The thing is the more data we collect, the more we can really start finding answers to our questions. The best way to do that is to get other people involved.

Some people don't want to be scientific and prefer to focus on the spiritual side. It seems that a lot of people particularly later in life seem to feel like they are experiencing some sort of spiritual awakening. Maybe being older and wiser perhaps we finally have the time to do something for ourselves. They start throwing away the expensive equipment that we realise we don't need and want to rely on their intuition. Again, if this is the path a person wants to go down there is nothing wrong with that. We all want different things. A personal experience however or a person's word, is sadly not enough to offer as proof of the paranormal. Many people don't actually care about offering proof. For them they know there is something within themselves or what they have experienced and that is enough for them. This while great for them and their own spiritual development doesn't necessarily take us any closer to getting answers. What if there was a way that we could work together?

First we need to acknowledge that a large portion of the paranormal field is not interested in Scientific Research. Not everyone wants to be a serious investigator and just having a few experiences on their weekend off is enough. Instead of making these people feel less than qualified, their views should not be discounted. They still have much to offer. An opinion! A theory! An idea! Maybe a person has some new concepts, but

doesn't know how to put a plan into action or may not have the resources available.

I always wanted to work more with Zener Card research, developed in the 1930's as a way to test ESP. I would love to replicate these studies, however I simply don't have the resources or the time to execute it the way I want to. I have the idea, but that is as far as it goes. What if there was someone that could help?

Ashley and I in a lot of ways are supposed to be competitors. We are both paranormal writers and often cover the same topics. I am sure the paranormal field would like nothing more than for us to go one up on each other and become mortal enemies. Perhaps start trading jabs in a very public social media feud. Instead we bonded over our passion for writing and the paranormal. After many interesting conversations we decided that individually we had come up with some great pieces, so what could we achieve if we actually worked together? The Supernatural Synchronicity collaboration was born. What we wanted people to get out of this series more than anything else was the fact that two people from opposite sides of the World who would normally be working against one another were able to successfully work together and create something meaningful.

Collaboration is the way forward. Instead of judging others and even laughing off claims that may seem farfetched, why can we not work with that person to get to the bottom of it? Instead of criticising people that disagree with our opinion and dubbing them 'haters', listen to what they are saying. Maybe there is something we can learn from one another. Of course there is always going to be those who are so stuck within their own ego or have a personal attachment to an experience that they won't want to hear otherwise. There needs to be acceptance from us that there are always going to be these reactions. What we forget is that the paranormal field is made up of human beings and we must deal with human nature. Quite honestly the many different issues that the paranormal field faces are not exclusive only to the paranormal, yet we seem to act surprised when it does happen. The focus needs to shift from the human element to that of the activity itself.

Peer Review is something that we need to see more of and in order to be able to do this in the first place, you need to be able to work with others. Typically, people will post their evidence on social media and ask for opinions. While of course this could be considered by some as Peer

Review, the audience you are reaching are not people that can really help you. If you want genuine Peer Review and not just Facebook likes, you need to speak to those within the paranormal field with the knowledge, experience and understanding. It may even mean thinking outside the box. Have a photo for example? Talk to a photographer. Find out all the ways that a camera can cause anomalies.

It involves taking a genuine look inside and ask yourself what it truly is you are looking for. If you just want to go out and see what you experience that is fine. If it wanting to create videos or content for the internet that is fine too! There is a little bit of ego in all of us and those who say otherwise are lying. In saying that, we don't do this to be famous, but human nature again means we like praise and of course when good things happen, we are proud of our work and so we should be. It is important however to know that no matter how much we achieve during our time in the paranormal field is that right now while there are some more successful people or some that have a higher public profiles than others, it doesn't mean that we are any wiser when it comes to the paranormal. With all of the time and energy worldwide that goes into searching for the paranormal, we are no closer to getting the answers we need. How do we change that? We can start by working together.

Perhaps in the end we may never know. Just like the meaning of life, maybe we just aren't meant to know? If we knew, then we would no longer be searching would we?

Chapter 21
Endgame by Ashley & Sarah

It's been a heck of a ride that's for sure, we've touched on philosophy, physiology, psychology, physics and more, whilst we searched for an understanding of the paranormal. With our chapter by chapter relay alternating between Sarah and I we hoped that we have delivered a thought-provoking series that will help some look at the paranormal with a new perspective. We hope that this will ensure that discussions occur and most importantly questions are asked always. After all the most important part of what we do is questioning the unknown, but equally questioning what we think we know.

Just like the Avengers, Sarah and I reach the end of a journey, so this chapter is our Endgame, so to speak. Plus, as we are both Marvel film fans and couldn't wait to see the Avengers Endgame film when it was released, it seems a fitting title for this latest and final chapter in the Supernatural Synchronicity book.

The Avengers are a team, working together allows them to succeed at what they do. I know that both Sarah and I are proud of this book, but again it is something that would never have been possible without two paranormal bloggers, who should be in competition, on opposite sides of the planet, working together to make it happen.

Personally, I would like to take this opportunity to thank Sarah for all her hard work. A part of the Supernatural Synchronicity idea was to have us answer each other's chapters or at least focus on a small part of our chapters and utilise that as focal point of our next chapter. Sarah certainly didn't disappoint in this area, continuously providing informative detailed perspectives that helped me write my chapters with ease. It's without doubt that the discussions between Sarah and I have taken some interesting twists and turns throughout, but like the vastness of this subject there is so much more left to cover.

Our Endgame tells us that it's probable that the source of paranormal is likely to be related to three main areas; physiology, psychology and physics. Personally, I think it's more a case of the right combinations within these areas that generate the distinctive varying types of activity that we often encounter in those darkened old buildings in the dead of night. Moving forwards we need to gather as much data as possible to gain a full

understanding, which means logging those anecdotal accounts of experiences, the data from various gadgets logging environmental and possibly physiological changes and anything else that could help us build a picture of these strange events. Then the data can be analysed for patterns to help us discern probable source. This could possibly even show us an interesting link with time, just like Avengers Endgame. Incidentally I liked the Avengers Endgame version of how time travel works, brilliant approach, although it throws 'Back to the Future' completely out of the window.

So, for Sarah and I, our Endgame is the close of this particular series of Supernatural Synchronicity, but like Avengers this isn't quite the end of Supernatural Synchronicity. For the second half of this chapter I will hand over to Sarah.

Part of the journey is the end!
Tony Stark

In the trailer of the movie 'Endgame', Tony Stark bravely professes the above quote. I find it rather fitting in our own journey here with Supernatural Synchronicity. Ashley and I became friends at least a year before we started writing together. What followed was lots of late night conversations about paranormal theory (and I guess nerdy things like Marvel movies and the fact that we both work in IT). We often did the thing where people say 'oh we should do something together!'. You keep saying it and nothing really comes of it. Except in this case we made it happen and I am so grateful that we did. I have said it to him personally many times before, but I want to thank Ashley for really pushing and challenging me. I wasn't the type of person that really thought of themselves capable of delving into things like paranormal theory. In all honesty, I found the concept of wading through pools of academic material to be overwhelming and frightening. Like many people who are on this journey researching the paranormal, I had reached a point where I was a bit bored and tired of what I was doing. I had done the same thing for several years, and I was ready to start exploring other avenues. For me , there were only so many EVP sessions I could do before I thought to myself, there has to be more to this.

Opening the door to Supernatural Synchronicity quite frankly revived my love for the paranormal and opened my eyes to things I would have never considered before. If there is anyone out there that feels the same as I did, I want to encourage you to open that door and take a peek. It can be

scary and overwhelming, but I promise you won't regret it. Ashley made this process effortless with his content and wisdom, and even gave me some much-needed encouragement when I needed it. This was a true collaboration and if you take only one thing out of this series, we want it to show that two people who society in some ways pits against each other as competitive paranormal writers and from opposite ends of the worlds can work together to make something amazing. That is what I felt we did. This project was never about just Ashley and I. Our aim was to collectively get as many people involved in the conversations as possible. While it may be the end of this series for now, it is certainly not the end of the journey. If anything, it is only the beginning.

The conversations themselves covered a multitude of areas with my favourite being philosophy. Philosophy itself encourages us to look at things from a different angle and really pick apart a thought process. I feel that this is quite fitting when applied to the paranormal field. We as researchers and investigators need to be asking the bigger questions. We need to be looking at things from a range of perspectives. I don't think we can necessarily just classify paranormal phenomena into a spiritual or a scientific explanation. It almost feels like there has to be a Black or White answer. You either have to believe or be a sceptic. The thing is, there is a large and wide grey area here that can fit into many boxes and it does not yet have a label. We can't discover anything without challenging, questioning and exploring. I spoke above about the journey and it is something I talk about a lot, even if it can sound a bit cheesy. A researcher or investigator, whatever you want to label yourself you are on a journey. You take many different turns; you reach dead ends and often you redefine your path. Sometimes the questions might seem a bit out there, but at least you are asking. We have to have an open mind to at least consider new ideas, regardless of how strange they may seem. There was a time when the concept of a telephone where you could video call someone would have been thought of absolutely impossible. People thought an aero plane was insane. It's quite simple, if you don't ask, you may never get an answer.

From starting the series by questioning the source of psychical phenomena, we have been able to potentially narrow down and offer some possibilities worth consideration. It is now time for us all to work together to explore those possibilities further.

Biography – Sarah Chumacero

Hi I am Sarah. I live in Melbourne Australia. I am the creator and blogger for Living Life In Full Spectrum a popular paranormal blog aimed at paranormal enthusiasts and investigators. As an active paranormal investigator out in the field for several years now, I dedicate my time to researching and investigating the paranormal – more specifically the spirit world and presenting my thoughts and findings through Living Life In Full Spectrum. It covers everything from paranormal investigation technique, equipment, experiments, theories, famous paranormal cases, historical information on locations, a general social commentary on the paranormal field and all things encountered in between.

By day I am a Mum to 2 boys, a wife, a Specialist IT Technician and a freelance Graphic Designer. On the weekends, I volunteer my time as a guide for Black Rock House Paranormal tours. I also attend investigations all over Melbourne. I have studied certificate IV in applied photography and I love visiting old historical locations taking photos and learning the history.

In August 2019, I published my first book Stuff Paranormal Investigators Need To Know Volume 1: What the eyes see and the ears hear the mind believes.

Available on Amazon Paperback and Kindle & Book Depository

Facebook: www.facebook.com/livinglifeinfullspectrum

Twitter: sarahllifs

Instagram: sarahllifs

Website: www.livinglifeinfullspectrum.com.au

Email: **sarah@livinglifeinfullspectrum.com.au**

Biography – Ashley Knibb

Hello my name is Ashley. I currently live a little north of London in the UK. The paranormal field has been a great passion of mine for many years, in fact it goes back to when I was eleven years old from what I can remember. I was always someone that liked to question things and research many topics to enable me to understand them better, possibly something that was a part of my upbringing.

My own paranormal journey began more so through reading books and then later TV shows. In fact it took me many years before I stumbled on overnight investigations. I started by reading and researching various cases immortalised in print. Then when I discovered more people with a similar paranormal interest through the wonders of social media; I soon found there were overnight paranormal events I could attend. It was my first event at the Salisbury Guildhall where I experienced an object (my digital camera) move by itself – I was both fascinated by this occurrence and equally in realisation that I needed to know more, much more. I was hooked and my ghost hunting had begun.

Over the years I worked as a Team Leader for events, joined a couple of paranormal groups and even ran my own for some time too. However, my greatest passion was always trying to understand the phenomena and writing about it. This led me to write regularly for a couple of magazines

over the years, but most importantly it led me to blogging about my experiences and ideas regarding the paranormal. Something which would eventually lead me to fellow blogger and now co-author Sarah.

Initially my approach to the paranormal was probably quite a standard one, where I would attempt to debunk phenomena looking for logical explanations. However, over the years I also began to look at the more spiritual aspects of the paranormal too. This would lead me to aspects like séances, mediumship and even trance-mediumship. As I found myself looking to understand more, reading more I became more aware of organisations like the Society for Psychical Research and the Ghost Club. These became some great resources for my research, opened my eyes to greater possibilities and continue to be today.

Over the years my interest has become more centred on understanding telepathy and psychokinesis as I feel this may play a huge part in what we may perceive ghosts and hauntings to be. Alternatively if there is an afterlife, which is equally cool right?

When I don't have my head in a book or research paper, I work in Service Delivery in the IT / Mobile Communications sector. Oddly enough my day job has helped me learn skills that I have been able to apply to my work in the paranormal field too. Something which I know many ghost hunters also do, bringing skills from their day to day life into their pursuit of the paranormal.

I am also a father of some really amazing kids and each of them in their own little way often inspires me to look at things differently, to zoom out, to re-learn what I already know and sometimes to simply start from scratch. Kids have a funny way of making you realise that we are constantly learning about the universe we live in every day we live in it.

Currently, I write regularly for the SPRs Paranormal Review Magazine, reporting on their lectures and study days. Something which is a great honour for me and allows me to learn constantly about the wider aspects of psychical research. Check out some of my articles via the SPR website or visit mine to find out more.

Website: **www.ashleyknibb.com**
Facebook: **www.facebook.com.ashleyknibbPEIR**
Twitter: @ashleyknibb